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Editorial Assistants, GRACE H. KNAPP AND DOROTHY COLE

Foreign Correspondents, HUNDREDS OF WATCHMEN AT THE CROSSROADS OF THE WORLD

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Photo by Hugh Hubbard

PAOTINGFU'S STAFF OF COUNTRY WORKERS

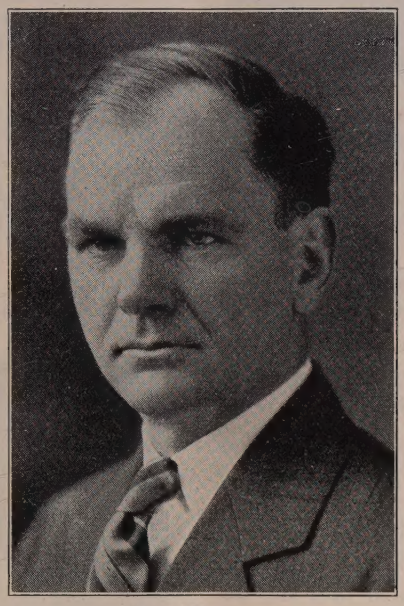
Mr. Hubbard's associates are seen here at their annual conference "in the mountains." These are the men responsible for twenty-one counties, with an estimated population of four million. They are actively at work in fourteen counties. Besides preaching, they supervise mass educa-

A COUNTRY GENTLEMAN IN CHINA

IF any man or woman doubts Christian missionary work because they think that "it is not practicable," let them lend an ear to this story.

To better appreciate the extent of the work being done by Hugh Wells Hubbard of Paotingfu and his twenty-five Chinese colleagues, it would be well to bear in mind that their "rural field" contains over a hundred miles of flat country with some four million inhabitants. The American Board has twenty-one counties in its charge, fourteen of which now have Christian workers.

By motorcycle, by Peking cart, by bicycle and on foot, his baggage following by wheelbarrow or donkey, Mr. Hubbard travels hundreds of miles annually through this country, developing his remarkable threefold program. "As a matter of fact," he says, "I have gone back to the bicycle as the best means of traveling. The roads are terrible. Years ago I many times rode into a village on the first bicycle or motorcycle the country folk there had ever seen. Now every Chinese worker speeds around on his wheel."



MR. HUBBARD

Study of the example of Jesus Himself and acquaintance with the practical nature of the Chinese people, have resulted in the development in this rural work of a threefold program: first, the concrete application of love to the deepest needs of the people; second, teaching this way of love to those interested; and lastly, the training of picked leaders for village churches.

CONCRETE CHRISTIANITY

Bringing concrete help to the people has often been made the entering wedge in a new area. For instance, as Mr. Hubbard a Christian worker, is periodically faced with severe famine or flood and the presence of starving millions, he feels impelled to do something more than preaching love, merely. "Conditions are carefully investigated. The appeal goes out to the world, and then the man on the spot has often to administer the help that comes. Wherever possible he attempts to do more than put food into the mouths of the hungry. Able-bodied men are given work on dikes and roads. Women are taught to use their clever fingers in new industries. Children are brought together into refuges where they are taught to read and write or weave towels and knit stockings. Thus we are often able to tide the suffering people over a period of economic distress and give them a means of livelihood upon which they can fall back when crops fail, or by means of which they can earn something during the long winter months."

For example, the weaving of willow suitcases began right in Mr. Hubbard's own cellar. Finding no one who knew anything about the manufacture of this article, Mr. Hubbard induced a Chinese weaver to try his hand at it. The result was the building up of a goodly business. During the great famine of 1920–21, there happened to be an abundance of human hair in the Chinese market as *queues* were hewn off by the thousands; there was a demand for hair nets in the West; the Chinese woman—who can produce such exquisite embroidery—was easily taught to weave hair nets, and the wolf was thus kept from the door in thousands of homes. Tatting was taught by the mission ladies and many still live by its proceeds.

"In every way," explains Mr. Hubbard, "we endeavor to study each specific situation and introduce any industry which will aid in supporting an agriculturally trained people and which on account of their location and source of material is practical."

Another phase of this assistance is the formation of rural cooperative societies, financed by the China Famine Relief Commission, under which the Chinese farmer can borrow money at six per cent interest, whereas under the old conditions, he had to pay from twelve per cent to sixty per cent. Mr. Hubbard points out that over forty of these societies have been organized for cooperative buying and selling and for a fight against usury.

"In China," Mr. Hubbard states, "nine tenths of the population is crowded into one third of the country's area. Therefore, one very practical expression of our Christianity, which comes under the first head of our threefold program, is an attempt to find a way to promote migration safely and comfortably. Our Chinese evangelists are even now considering seriously the matter of leading people into Manchuria for colonization."

It should not be forgotten that the Chinese evangelists, trained to work among their own people in this field, are taught how to cure four of the most prevalent diseases, malaria, smallpox,

CLASS IN TATTING

This industry is taught to poor women in the Paotingfu district. It provides livelihood for many families. The women and girls are also taught the Thousand-Characters and the Bible.

trachoma and worms. Through this type of friendly ministration they gain entrée into the hearts of the people.

TEACHING JESUS CHRIST THROUGH MASS EDUCATION

All this humane and constructive work springs from one controlling purpose—the proclamation of the Christian message. A native church cannot become independent, cannot cope with the problems of a complex age, if its members are illiterate. This is the reason why Mr. Hubbard and his devoted Chinese co-workers spend so much time and energy toward furthering the great mass education movement conceived and executed by Y. C. James Yen, a Yale product, and now Secretary of the National Association of the Mass Education Movement in China.

"A dream made practical," is what Mr. Hubbard, who is a close friend of Yen's, calls this movement. "During the past four years," he continues, "over 20,000 men and women have been enrolled in classes organized by my Paotingfu colleagues, and 5,000 have passed the literacy test." Paotingfu, the first rural field in which this new idea has been tried out, has come to be known as a model for work in other parts of the country.

Eighty-five per cent of China's population can neither read nor write, but we have been given proof that the Chinese farmer wants to learn and can be taught. The Nationalist Government set aside two million dollars last year for this work in Chehiang Province alone. Special textbooks are being prepared for the farmer and for the city man. Newspapers are being published in the simple thousand-character language. A paper called *The Farmer* and priced to meet the farmers' thin pocketbook, appears every ten days. The influence of such a movement in shaping the destiny of a great people must be evident to all.

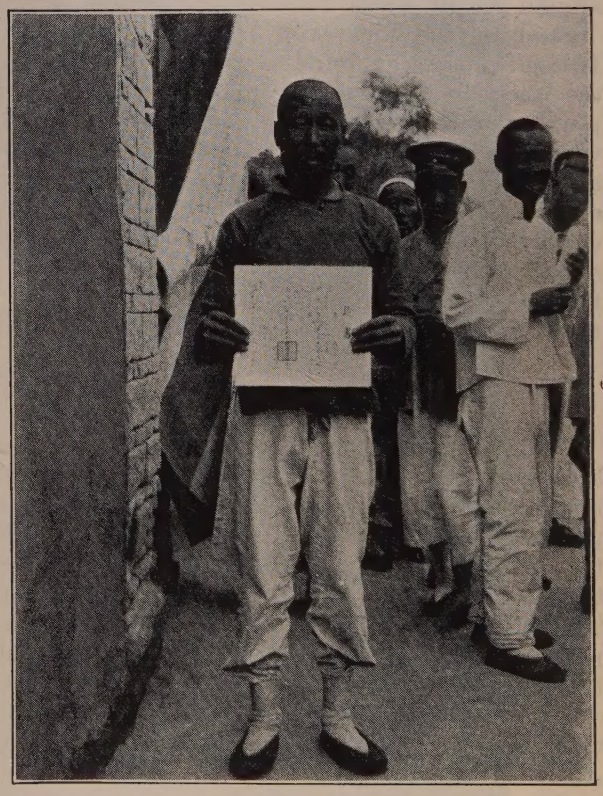
Just how does such work begin?

"We go into a village," says Mr. Hubbard, "and as the crowd gathers about us we ask how many can read and write. We then ask how many would like to know how. Practically everyone does. 'Why don't you learn, then?' we say. 'No money, no time,' is the answer."

Whereupon the missionary or his Chinese associates explain that by supplying a room and guaranteeing a reasonable number of students for one or two hours a night during the winter, they can receive instruction in the new thousand-character system.

"We are too old to learn," some object. But the evangelist, opening a textbook, within very few minutes succeeds in teaching his audience the first lesson. This is convincing proof and the idea spreads like wildfire.

The matter of detailed organization is left in the hands of a local committee of Chinese, including wherever possible the head man of the village.



NEVER TOO OLD TO LEARN

A fifty-year-old graduate of a Thousand-Character class with diploma of "Literate Citizen."

To each group of twenty or more students the mission gives a dollar a month to help pay for the heating and lighting.

It is readily seen that this work of founding thousand-character classes gives the missionaries an unprecedented opportunity of making friendly contacts with teachers, directors, village heads and higher officials.

Helping a backward, patient people to earn a better livelihood; opening the gates of knowledge to sturdy but ignorant farmers and artisans, are worthwhile tasks, but what do they have to do with the message of Christianity and the spiritual life of China?

Here is the answer.

When any man, or group of men or women comes among a people of a different race, creed, or nationality and with sacrifice and brotherliness serves them, these people are bound sooner or later to ask, "Why do you do all this? What is back of your friendship? What is Christianity, anyhow?" And then the missionary has his chance to teach unreservedly the life of Christ and the Christian Gospel to willing and eager listeners. It makes little difference where this is done. It may be in the courtyard of a country village, or the square of a small city. The Chinese citizen now pays full attention, feeling certain that this strange, helpful foreigner and his Chinese friends must have something wonderful to tell him.

"As a result of this," declares Mr. Hubbard, "we organize every fall and winter over a hundred Christian training classes for inquirers. Every day for a month they come asking questions and receiving an interpretation of Christianity. This is not an easy or a casual thing, as it may appear, for during this time the farmer must leave his work undone and pay his own expenses. Thousands of farmers and their families are thus brought together for study at least once a year. During the last eight years the church membership has grown from 1,400 to 3,600. And it takes a long time to make a church member in China," he adds, "because they are subjected to severe tests before admittance."

Many students of the thousand characters begin to wonder what Christianity is all about, and to help them Mr. Hubbard has already put into the thousand-character language *The Parables of Jesus.* This has gone through one edition, and the demand for it is swiftly increasing. It is written in simple narrative form, but follows closely the scriptural story which was Jesus' way of introducing the Kingdom of God to simple-minded farmers.

Mr. Hubbard now plans four other little books, *The Life of Jesus, The Sermon on the Mount, Christianity in the Home,* and *Christianity in China.* In addition to Mr. James Yen's paper for farmers, the Methodist Church publishes a paper in this simple thousand characters which includes news and articles on hygiene, religion, recreation and agriculture.

"JIMMIE" YEN AT WORK

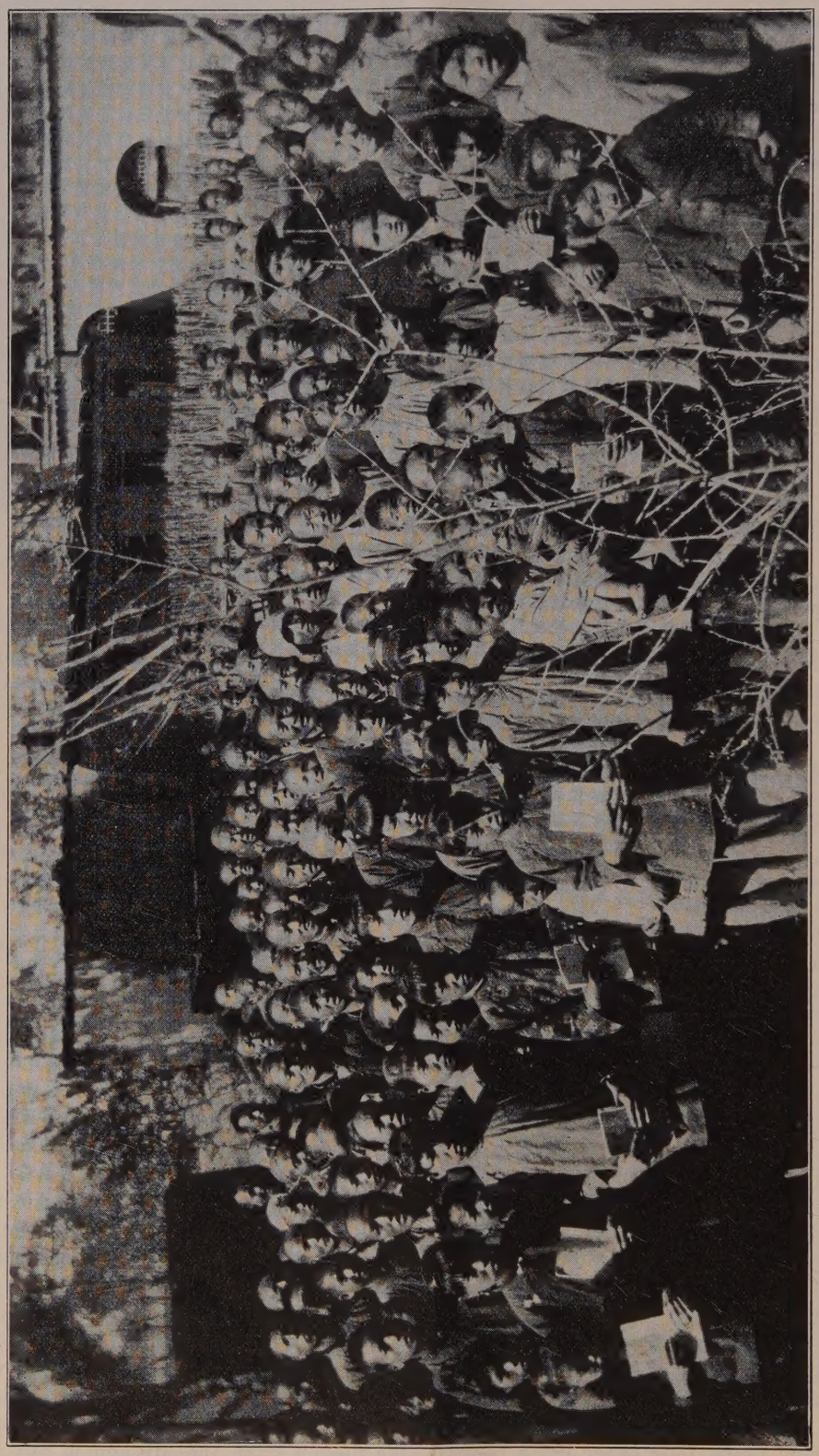
A close-up of the "Father of the Thousand-Character System.

First, then, the preparation of the soil: every practical aid that puts food into hungry mouths, shields from floods and helps produce money for clothing and shelter; then the planting of the seed of Christian truth through classes; and finally the training of workers for the harvest.

TRAINING CHRISTIAN WORKERS

It is just here that there enters the third and last phase of Mr. Hubbard's threefold program; training lay leaders for the village church. In addition, therefore, to the classes of inquirers, smaller and more select groups are assembled for what approaches theological training, looking toward their being the responsible leaders in their own villages and churches.

These groups are formed by selecting from the first classes men who seem to have the qualifications for leadership. "The 3600 Christians must be kept growing, working and studying in the Christian life," says Mr. Hubbard. "The Chinese Christians are being more and more forced to stand on their own feet, and the Mission no longer rents buildings for churches or pays for repairs, upkeep, fuel and light. Expenses must be taken care of locally, and the money from the Mission is put into flesh and blood instead of brick and mortar. The evangelists are sent out to start little churches, but after these



A Typical Thousand-Character Country Crowd, Paotingfu Field

have become rooted it is up to the Chinese Christians to furnish their own buildings, upkeep and local leadership.''

From one of the many villages Mr. Hubbard received a request at one time for a visit. The call came from a group of young men. When he reached the town he found them meeting in one room of a private house. Thousand-character books and Testaments were on the table. It developed that these young men had become interested in Christianity through the Mass Education Movement. They had begun to study the Bible under the instruction of one of the earnest Chinese Christian laymen. A commentary on the Gospels had been sent for, and every evening they gathered to study it in addition to the Gospels, after finishing the teaching of the thousand-character class which they had started. On questioning them Mr. Hubbard found that they were an unusually intelligent group as regards religious matters and that they knew the power of prayer through experience.

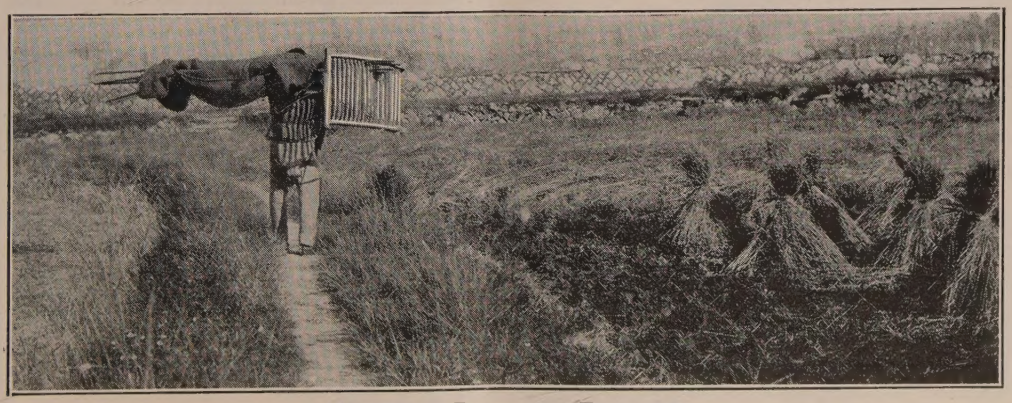
It is somewhat amazing to learn from a statement of Mr. Hubbard that during the war-troubled days the Paotingfu country field was almost untouched by anti-foreign or anti-religious agitation. ''On the contrary,'' says Mr. Hubbard, ''thousands of farmers brought their wives and daughters to the chapel for refuge, feeling that it was the safest place in the village, and looting soldiers passed on when they saw the word 'Christian' over the door.''

''So far as I know,'' our friend goes on to say, ''there was but one instance where any damage was done to the 120 Christian churches and chapels in our area, and this was caused by the fact that, contrary to our orders, some of the people who took refuge in a church carried valuables with them, thus attracting the cupidity of the soldiers. Possibly here and there a soldier would break a window with the butt of his gun and ask who was within, but when the Chinese pastor, who in every instance stood by his flock, told the soldiers that women and children had come there for refuge, the soldiers would go away leaving them unharmed. When the Nationalists came to Paotingfu, General Feng on his own initiative sent a guard to care for the Mission. He has been very friendly to us.''

A Part of the Hubbard Clan

Mrs. Emma R. Hubbard, formerly a missionary of the Board for thirty years at Sivas, Turkey, is seen here with seven of her eight children, all born in Sivas, her children-in-law, and her grandchildren. This was at a reunion at White Plains, N. Y., last Christmas. Madam Hubbard stands second from the left. Her son Hugh is sitting in front with hat in hand, in close touch with his four children. Mrs. Hugh Hubbard stands in the rear by the post at the right.

Mr. Hubbard is now in this country on furlough, but is soon returning to his Chinese colleagues, at their official request, as is the rule in the North China Mission. ''Our band of twenty-five men is pitifully small,'' he says, ''among its four millions and their tremendous needs. Seven counties, open and friendly, without a single worker! We know you are back of us, doing what you can,'' he says, ''but if at any time you can do more, you will make us very happy. Meanwhile, pray that we may worthily interpret God's love in terms that needy humans can understand and in the spirit of the great Revealer, who said, 'I, if I be lifted up, will draw all men unto me.' ''



Homeward Plods the Thresher

THE RURAL PROBLEM IN MISSIONS

By KENYON L. BUTTERFIELD

Dr. Butterfield has been the president of two of the foremost American Agricultural Colleges, Massachusetts and Michigan. He was a member of the Country Life Commission appointed by President Roosevelt, and again a member of the Educational Commission sent to China by the Missionary Boards in 1921. He has been President of the American Country Life Association since 1918 and of the World Agricultural Society since 1919. He is the author of a number of books on rural life, including "A Christian Program for the Rural Community." *He attended the Jerusalem Meeting as the specialist on rural problems and made most valuable contributions to the discussion. He is the Vice-President of the American Board.*

"BEGINNING at Jerusalem" may henceforth have a fresh epochal meaning, not only among missionaries, but in the entire Christian world. In any event one who discusses rural missions must begin at the Jerusalem Conference.

"If India is to be redeemed, it is rural India that has to be uplifted," said K. T. Paul at the Conference discussion of the subject.

"The rural situation in Japan constitutes a major challenge to the Christian forces of the world," added Dr. Axling, whose statement was backed by the National Christian Council of Japan, which had given ten pages of its 70-page booklet of findings for the Jerusalem meeting to the rural problem. "If we do not capture the farmers' minds and hearts for Christ now we will let slip the golden opportunity, and fail them in their greatest need."

"The time has come for the Christian forces to treat the rural work in China as on an equality with higher education, medical work, and other Christian activities," stated the Chinese delegation.

It does not surprise us that these delegates fresh from the field were emphatic concerning the need of a new advance in missionary activities among rural peoples when we recall the fact that the great missionary areas are overwhelmingly rural, 85% of the people of Korea, China, India, the

Sketches by Mrs. Butterfield.

Near East, and Africa, living on, and making an attempt to get their living from, the land.

"The salvation of the billion rural people of the world" was a theme of the last conference in New York of the International Association of Agricultural Missions. Are these billion really being touched by the methods used in cities? No! they live apart. Their problems bristle with peculiar difficulties.

The Jerusalem Conference not only recognized the importance of this problem, but recognized the fact that rural redemption means the redemption of whole communities. "The Christian Church should claim the religious leadership of the community; all agencies should be community-minded, help to develop consciousness of community, encourage a sane community patriotism, and seek to make of the community a true family of families." Thus runs the Council's statement.

Does this imply a minimizing of personal evangelism? Not at all! Redeeming the community and redeeming the individuals of the community are reciprocals of each other, and both are essential in Christianizing life.

The Christian Mission should assist at every point in helping government and voluntary organizations of all kinds to provide adequate legislation, organization, and education, on a national scale. Christian forces of all continents and among all races must cooperate to Christianize the world.

The Jerusalem Conference recommended that the Committee of the International Missionary Council employ a competent staff member to give full time to the service of rural missions in all parts of the world. "We need," it stated, "a statesmanlike program for Rural Missions: (1) as to adequate objectives; (2) as to cooperation of missionary agencies; (3) as to aggressive and concrete programs both for a national and area basis and for local community work; (4) as to financial support sufficient to carry on a real campaign in rural fields; (5) as to selection, enlistment and training of workers. One volume of the report of the Jerusalem meeting, entitled "Missions and Rural Problems," contains the discussion and much else, including the results of a remarkable study of the rural missionary field of an entire country, Korea, by Dr. Brunner.

A School Garden in China

I want to pay tribute to the work and vision of the hundred or more Agricultural Missionaries who have been laboring zealously in the rural field. They cannot be over-praised. I want also to commend the activities of the International Association of Agricultural Missions which for nearly a decade has been calling attention to this problem.

The closing words of the Jerusalem statement are: "We appeal to all boards, officials, missionaries, churches, all other lovers of their fellow men, to assist in this work so vital to the world's welfare. The rural fields are indeed white to the harvest."

A Shantung Farmer at Work

EDUCATION FOR LIFE

By THOMAS JESSE JONES

Dr. Jones, as the Educational Director of the Phelps–Stokes Fund, has become a distinguished leader in the educational impact upon community life in Africa and the Near East, not to speak of America. He is an authority in the practical use of the school to raise the level of the native African's everyday life, and has often stated that the outstanding problem of humanity today is the welfare of the thousand million rural people of the world. One of his recent books is "The Four Essentials of Education," *a scholarly volume.*

THE CONDITION OF EFFECTIVE SERVICE

As diagnosis is the initial as well as the scientific approach to the cure of disease and to the building up of physical health, so the study of individual and community life is the necessary condition of effective educational and religious service. Though this condition seems quite obvious, educators and ministers both at home and in the mission fields seem largely to have overlooked the necessity of a thorough knowledge of the people whom they desire to help to a better way of life. They seem to have assumed that they know the condition and the needs without any special inquiry.

The neglect of social diagnosis has inevitably resulted in the arbitrary imposition of conventional, educational and religious programs largely unrelated to the life of the individual and the community. Such imposition is bad enough in European or American countries where such programs have usually originated, but to export them to other continents and to apply them to the entirely different conditions of Asia or Africa is doubly questionable. More and more we are recognizing the differences as well as the similarities in peoples and countries. There are differences in health and sanitation, in agricultural and industrial welfare, in the status and rights of women and children, in provision for recreation, and in the moral and spiritual condition of the people.

Education and religion are for the full development of individual and community. They are to prepare the people for life. The effective school, the effective mission, and the effective church must relate their efforts to the condition and needs of the people. Adaptation of educational and religious activities to the realities of life is vitally important at the present time, both at home and abroad. To none are the principles and methods of adaptation more important than the mission workers serving the wide diversities of people in different parts of the world.

ILLUSTRATIONS FROM WORK OF AMERICAN BOARD MISSIONARIES

Fortunately mission societies are increasingly studying their own policies. Some of them are making remarkable changes in their methods and in the personnel of their mission workers. Individual missionaries and even groups of missionaries have for many years adapted their methods and their objectives to the special needs of the people whom they have been serving. As the personal observations of the writer have been in Africa and the Near East countries, the illustrations herewith presented are necessarily from those geographical areas. It is a genuine pleasure to be able to assure the readers of The Missionary Herald that the American Board missionaries rank among the most effective workers of all observed in the countries visited. In view of this fact, it is possible to select the illustrations of successful adaptations to educational and religious conditions from the African and Near East missions of the American Board.

IN SOUTH AFRICA

Among the most notable schools in all Africa are Amanzimtoti and Inanda in Natal, South Africa. Through the excellent work of these two institutions and especially through the statesmanship of Principal Le Roy of Amanzimtoti, the whole system of schools in the Natal Province has been more vitally related to the life of the native people. Not only are the usual school subjects better taught, but substantial recognition is given to health, to agriculture and industry, to home improvement, to recreation, and above all to character development. Closely related to Amanzimtoti and Inanda is Ohlange Institute, founded and managed by Principal Dubé, a wise native leader whose ability and personality were molded by missionaries of the American Board both in Africa and in America.

The medical services of Doctor and Mrs. McCord in and about Durban are known and appreciated not only by the native people, but also by the government and by the influential citizens of Natal. Dr. McCord is a skillful physician, with a hospital and a training school for native nurses. His devotion, tact and good citizenship have enabled him to extend cooperative interest in health measures for the natives.

In Johannesburg, the social and religious work of the late Dr. Bridgman is a most notable achieve-

ment for native welfare and for interracial cooperation. He commanded the respect of all the influential citizens of Johannesburg,—governmental, commercial and religious. Since his death, Mrs. Bridgman is carrying on with all her devotion and with all her remarkable understanding of the South African situation. She is especially interested in the development of the native womanhood, so essential to the social and spiritual welfare of the people. Mr. Bridgman's work has now been taken up by Dr. James Dexter Taylor, who is remarkably equipped for the responsibilities by education and long experience in South Africa. While his American training was primarily along theological lines, he is genuinely interested in the economic and social progress, both of the native people and of the South Africans in general. He has actively participated in the varied activities of the provinces and cities where he has dwelt. His writings and policies reflect both his interest in human justice and in constructive, practical measures that are possible under the circumstances.

Another representative of the American Board in Johannesburg is Mr. Ray Phillips, educated at Carleton College in Minnesota and Yale University. Mr. and Mrs. Phillips have been associated with the Bridgmans for a number of years and their activities have received unique recognition from the owners and administrators of the great gold mines of Johannesburg. The special contribution made by Mr. Phillips is the organization of sound recreation for the thousands of native workers in the mine compounds. As the result of his effective use of moving picture presentations in the mine compounds, this feature of his work has for some years received the financial support of the mining corporations. The full significance of this relationship, both to the corporations and to the native workers, deserves far more recognition than this article will permit. Certainly it is an illustration of a most worthwhile adaptation of missionary work to the needs of the community.

IN RHODESIA

The Mt. Silinda Mission, with its associated stations in Southern Rhodesia, as well as those across the boundary in Portuguese East Africa, has been unusually successful in relating mission endeavor to the social, economic, as well as the spiritual progress of the community. Years ago, one of their missionaries took a traction engine from a port on the Indian Ocean, across Portuguese East Africa, through the forests, over the streams, up and down mountains, to Mt. Silinda. This versatile, adventuresome man from our own virile Middle West overcame the seemingly insurmountable obstacles of Africa that his mission might more effectively use the economic resources of the Mt. Silinda region. While this illustration is unusually dramatic, it typifies the determination of these missionaries to relate the economic interest of the people to their moral and spiritual development. It was from this same mission that the Rhodesia Government took an American agricultural missionary to become an officer of the Governmental Department of Agriculture. This man, also from our western states, is now helping the native people to make better use of the soil resources and to build the economic basis of life.

Throughout these practical applications of education and religion, there is a determination to develop the natives both intellectually and spiritually. Probably the best evidence of this determination is the fact that this mission educated Mr. Kamba Simango, a native African, who later came

Inanda Seminary Products

to America and then returned to his native country, where he is successfully using his industrial skill, his mental ability and his spiritual devotion.

IN ANGOLA

Space does not permit an adequate reference to the splendid missions of Angola or Portuguese West Africa, where American Board missionaries have for many years been establishing schools and churches which teach health, effective agriculture and industry and guide the natives to intellectual, mental and spiritual manhood and womanhood. In recent years, this mission has introduced American Negro missionaries, who have met with unusual success in dealing with community life along all lines. The success of these colored missionaries is demonstrating the possible contributions of American Negroes to Africa and Africans. The services of the American Board missionaries in Angola are probably the most substantial basis of hope for the future of that Colony.

IN THE NEAR EAST

The Near East countries offer still other illustrations of the effective work organized and maintained by Congregational missionaries. While the Turkish upheavals have disrupted much of the American Board work, there are still numerous evidences of the devotion and ability of missionaries on both sides of the Ægean Sea. Probably the most striking example of adaptation to community life is that of the Salonica Farm School in Macedonia. Through more than fifty years of contacts with Macedonian villages, Dr. and Mrs. John House have developed a type of educational and religious service that is intimately related to the everyday life of the rural peoples. Dr. Haskell, of Bulgaria, has recently returned to organize village schools in which he hopes to realize some of the ideals of the Danish Folk Schools.

Among the striking impressions which we received during our visit to the Near East countries is the knowledge which some of the missionaries have of the National languages. This was especially true of Mr. Reuben Markham in Sofia, who speaks and writes the Bulgarian language with an accuracy and facility which is said to compare very favorably with the best Bulgarian writers. This was also true of several missionaries whom we met in Turkey. It is hoped that these few references to special individuals will not be misunderstood as a lack of appreciation for many others who also know the languages and customs of the country.

While this article is primarily concerned with the adaptation of educational and religious efforts to the masses of the people, the international services of such institutions as Robert College and the American Women's College in Constantinople and the American University in Beirut must be recognized with all gratitude. In fact, all the Near East colleges are exerting an enduring influence whose reality and statesmanship cannot be exaggerated. Without the leadership of the devoted men and women who are conducting these institutions, one could hardly imagine what the future of the Near East countries would be. They are like Harvard and Yale in America and Oxford and Cambridge in Great Britain, both in their intellectual and spiritual influences throughout those countries.

Education for life requires the full round of influences acting on the great and the powerful, and on the ordinary man and woman in the far-off villages hardly known to the foreign travelers and usually neglected and overlooked even by the National leaders. Education and religion for life must be conscious of the individual and community needs—in health, in agriculture, in industry, in neighborly relationships, in the decencies and rights of life for women and children and in recreations and re-creations, physical, mental and spiritual.

Poultry Examination, Salonica

Tractor Plow, Salonica

THE DEVELOPMENT OF A DEMONSTRATION CENTER

As Told to the Editor by JOHN HENRY HOUSE, D.D., LL.D.

Founder of the Thessalonica Agricultural and Industrial Institute, Salonica, Greece.

1. **The Sowing of the Seed.** The seed was sown in my mind by my father-in-law, Mr. Henry Newell Beers. Mrs. House and I were about to sail for the foreign field (1872) when he remarked: "If I were to start out on a mission, I should not go out as you are going. I should take with me some good artisans and tools." This made but a slight impression upon my mind as I was going out for evangelistic work at an evangelistic station.

2. **The Sprouting.** In March, 1878, Bulgaria had become a principality. Many of the Turkish inhabitants had fled the country. We were able to purchase property at Samokov, adjoining our Girls' Boarding School compound, for the erection of a building for the Boys' School. The care of the school fell largely to me. It was about this time that my attention was called to an older boy who was ashamed to carry in his own hands on the street even a small bottle of kerosene which he had purchased down town. I saw that we were giving these boys a wrong education and that this must somehow be changed. Then one of the earlier Prime Ministers of Bulgaria said to me: "We shall have this year four hundred young graduates from our gymnasia knocking at our doors for clerkships in government offices or for positions as teachers in the schools. We cannot possibly find places for them all. These students are the ones who disturb the country. We have no fear of the craftsman who works during the day and goes to his home and sleeps during the night." Such things as these set me to thinking as to just how we could break down the false shame that kept so many from soiling their hands by work.

3. **The Watering.** A pastor from New England visiting us offered to give us his little printing press and printing outfit for a small Self-Help Department in the Samokov School. We found room also for one or two carpenter's benches. An idea was forming in my mind. From my own tithes and from gifts of friends this Self-Help Department was sustained and proved a notable success. This was the first step towards my ideal of a school which was to be realized some years afterwards in Macedonia.

4. **The Stalk.** Fifty-three acres of land was purchased, partly with borrowed money, on the shores of Salonica in the autumn of 1902, and in 1904 the Thessalonica Agricultural and Industrial Institute was incorporated under the laws of New York.

5. **Fruitage.** The school plant has grown rapidly until now the place that was desert, with neither tree nor building, has become a model village situated among trees, vineyards and cultivated fields, a veritable oasis as many of our visitors call it.

The school is blessed with the favor of both ecclesiastic and civil authorities. The practice work departments include: fields and crops; dairy department; livestock department, pigs, sheep and poultry; gardens; orchards and vineyards; electrical department; machine department, plumbing and painting; grounds and buildings; laundry; office and library.

There is a model dairy with pure blooded cows. It is quite possible for villagers to copy the silos dug in the ground. The milk room for bottling milk is thoroughly modern. There are pedigreed hogs from which good stock has been scattered far and wide throughout the land—of most inestimable value to the country. Southdown sheep and crosses from them are here for the improvement of the wool of the country. Pedigreed poultry is here, including Rhode Island Reds and White Leghorns. One needs only to go to Salonica and see for himself in order to understand what the institute has done for the rural population.

Of course the greatest desire of the leaders of the institution is for character building in the boys. The minds of the students are stimulated not only by their studies in books but still more by the manual projects which are daily brought before them. Here upon the soil with God's wonderful works inspiring awe, the more beautiful fruits of the soul must surely develop in the lives of these pupils!

Examination Day, Salonica

MEETING TH
RURAL CO

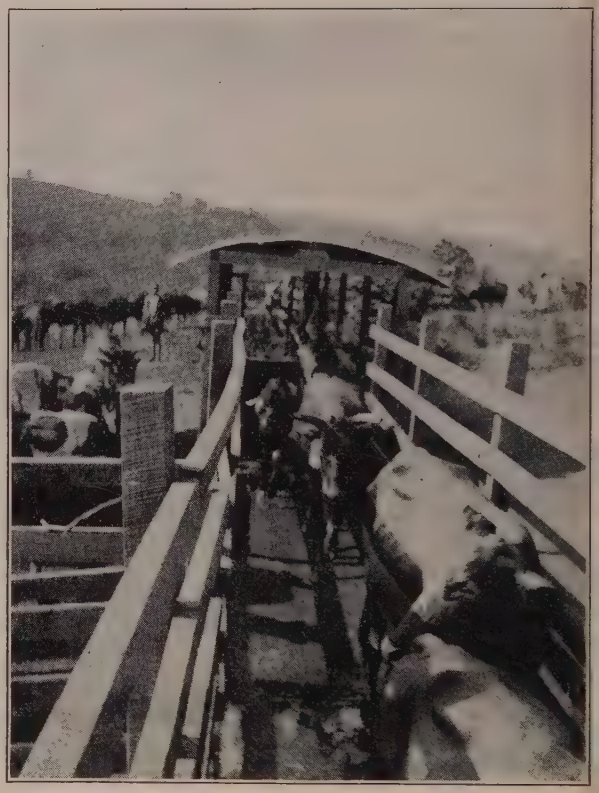
By HENRY A. JESSOP

The Laborer

FOR uncounted ages the woman of Africa has been the worker in the field as well as in the home. The man has always disdained the use of the hoe, for that was the tool of the woman, his social inferior. But in this, as in other respects, changes are taking place. In the accompanying picture one sees the faithful ox linked to a small cultivator and doing in a short time what it would take many women to do with hoes. And when modern ploughs and harrows and cultivators are used, men wish to handle them, so their introduction is of sociological as well as industrial significance; they have become the means of emancipation for the women of the Dark Continent.

Animal Husbandry

And what of the ox? It is necessary to keep him fit in a land where he is so much needed, and so he takes his weekly bath in a large tank containing arsenic solution to kill any fever-carrying ticks which may be on his body. Without this precaution, the herds would die off by the thousand.



Agriculture

In Africa, as elsewhere, necessity is the mother of invention. The two men at the left are bent over two small trees which they are fastening together at right angles. Then three short pieces will be inserted in the shorter tree to act as soil markers and the crude implement will be ready to attach to a yoke of oxen. With this, a small field can be marked for planting cotton and the seed later placed by hand.

NEEDS OF A UNITY

Umsunduze, South Africa

Religion

Here is an enthusiastic group of little people who gather every Sunday morning before the church service. It is the Junior group of the Sunday School. Formerly they met in session with their older brothers and sisters, but it is found that they do better in a class by themselves. The new emphasis on child-training is finding its place with revolutionary tendency in a society which has been paternally centered for so many centuries.

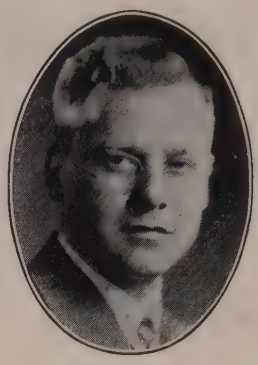
Education

The school is the key to the future. Here is a group of bright, interested boys learning how to plant citrus trees. They are given a demonstration of the best methods, with proper soil and drainage, and later will be given opportunity to practice planting under the supervision of a teacher.

Medicine

How about medical extension work? Five years ago, one of the graduates of the hospital in Durban went with us into the open country to demonstrate the value of a resident nurse in a rural community. The daughter of an evangelist and well equipped by temperament and trained for her work, she soon brought joy to the hearts of the people. Happy at the prospect of having one of their own girls to help them, patients began to arrive in numbers. It was not alone the medicine which the sufferers needed but also the radiance of a Christian spirit. Those who came to see returned home to tell others and the work grew.

MRS. LEWIS



MR. LEWIS

LATEST AGRICULTURAL RECRUITS FOR AFRICA

AN agricultural missionary and his wife will be commissioned at the Annual Meeting of the Board on May 31 at Detroit. He is the son of Mr. and Mrs. Robert E. Lewis of Euclid Avenue, East Cleveland, Ohio. His father, now General Secretary of the Cleveland Y. M. C. A., was at one time in foreign service in China where he established the first Y. M. C. A. in the country. Three brothers are in the Y. M. C. A. work and a sister in Y. W. C. A. work. One brother is Neil H. Lewis, M.D., Superintendent of the American Board Mission Hospital in Foochow.

Arthur Armington Lewis was born in Berkshire, Vermont; was graduated from Ohio State University with a B.S. in Agriculture in 1926 and secured his Master's degree and Vocational Agricultural Teacher's Certificate in 1927. For the past two years he has been head of the Agricultural Department of the Sunbury, Ohio, High School. Mrs. Lewis was Isabel Kreglow of DeGraff, Ohio. She was born in Ada of that State, and is a graduate of Ohio State University.

Mr. and Mrs. Lewis have been designated to the South African Mission, with the expectation that Mr. Lewis will take charge of the Agricultural Department of Amanzimtoti Institute at Adams, Natal. This institute, founded in 1855, is referred to in Dr. Thomas Jesse Jones' article in this issue as a sample of the schools that are adapting the right educational methods to the community needs of the native African. It carries the Zulu boys and girls from kindergarten through high and normal school courses, and has special departments of Agriculture, industrial work and theology. Its academic standing is said to be the highest of any school of the kind in South Africa; it has been called "the Hampton of Natal." The Native Affairs Department has stated that if it had a hundred agricultural demonstrators such as Amanzimtoti trains it could place them on "locations," and fifteen offers were made for the services of the first seven to graduate from the Agricultural Class.

DISC PLOW IN WEST AFRICA

AGRICULTURAL SECTION

TO THE FARMER FOLK AROUND THE WORLD--
HUNDREDS OF MILLIONS OF THEM

Photo by W. E. Hawkes

A Greek Farmer and His Hayrack

This looks like one of New England's rocky farms, but it is near the famous Vale of Tempe and north of ancient Delphi. Most of the population of the Balkans is peasant. Some are evidently up and coming.

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CULTIVATING RICE IN PICTURESQUE KOWLOON

In northern China they major in grain; in the south, rice. Everywhere they are expert gardeners, though generally ignorant of extensive farming and crop improvement. The average farm in China is four and one-half acres. Chinese systems of irrigation are a study. Over

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IN THE FIELDS OF BOAZ AT BETHLEHEM

This is not a Boaz-Naomi-Ruth scene enacted for our benefit; yet these women are "gleaning after the reapers" as in more ancient times. Only ten per cent of Syria is cultivated. In Palestine a lack of irrigation hampers the farmer. A lack of modern machinery too, we judge.

Some Giggling Japanese Tea Pickers

The Japanese farmer is as amiable as he is sturdy. Read what is said of him on the opposite page. And she is even better. Conservative in creed, they are responsive in soul. As the "backbone of Japan," the Japanese farm tenant is worth saving. Yet how little is done for him!

THE RURAL PROBLEM OF JAPAN

From the Jerusalem Findings of the National Christian Council of Japan.

FROM time immemorial Japan has been an agricultural nation. . . The present national program of industrialization has switched the emphasis from the farm to the factory, but the farmer is still a potent factor. Japan has almost 30,000,000 farmers. They constitute 48 per cent of the population and produce 52.3 per cent of the nation's annual productive wealth.

Because of their superior physical fitness they furnish the bulk of the Empire's soldiers as well as the bulk of her vast army of laborers. From the farm also still springs much of the nation's moral fibre, its spirit of industry and its sturdy manhood and womanhood.

TENDENCIES WHICH CHALLENGE CONSIDERATION

The farmer's income allows no margin for cultural, educational and social needs. . . The farmers are not sharing in the benefits of the modern material and spiritual advance. Culture in Japan is city-centered. Physicians, hospitals, nurses, dentists, etc., are not available for the farmer. . .

The agrarian awakening in Japan is materialistic in its tendency and is neglecting the spiritual and moral values. The Farmer's Union which Mr. Kagawa organized and into which he poured his best brain and blood for six long years was wrecked by Russian Communistic propaganda and influence.

This awakening is also manifesting a reaction against all religions. Buddhist temples in many instances are land owners. Because of this fact they are often alienated from the farmers whereever riots and disputes have occurred between the peasants and the landlords.

Where the Christian churches in the rural districts confine their activity entirely to meetings and ceremonies the people put them on the same basis as the Buddhist temple and feel that they are not linked up to life and its present problems.

SOME HOPEFUL ASPECTS

Japan's universal system of primary education reaches practically every farmer's child. The recent extension of the franchise granting the ballot to every male over 25 years of age gives the farmer a new sense of dignity and power. The prevalence of democratic ideas and ideals, educational privileges and political rights have inaugurated a social awakening among the farmers.

The organization of farmer's unions and farmer-labor political parties indicates that the farmer is not satisfied to stand and wait for the dawn of a better day but is determined to usher in such a day. . .

RURAL EVANGELISM

Rural Japan, with almost half of the nation's population, is virtually untouched territory. There are 857 rural towns with a population of over 5000 each. Of these 428 are entirely unoccupied by the Christian forces. . .

The present agrarian awakening, however, challenges the church to advance into the rural areas. Over-emphasizing the material aspect of life, it must be given an idealistic and spiritual turn. This is Christianity's opportunity. . .

The Gospel must make its approach to rural Japan through a program of life and helpfulness. The message must be re-enforced with an understanding of the farmer's problems, his psychology; with an effort to minister to him on the plane of his present need.

The rural Christian worker should be specially trained for his work. He should have a knowledge of modern methods of agriculture and understand the technique of farmers' cooperative organizations. Theological seminaries should give courses on Rural Sociology.

Such welfare work as day nurseries during the busy seasons, kindergartens, dispensaries, reading rooms, lecture courses and the organization of financial guilds and cooperative trade societies is greatly needed and would put the Church next to the heart of rural Japan.

The rural Church should concentrate on work for the young people. They are awake and keen to find a way through the strain and stress that prevails at the present time in the farmers' world. If the Church will lead as a pioneer in modern thought and practical life they will turn to her for light and leadership.

Farmers' Gospel Schools should be established to give the young people on the farms a training in rural leadership. . .

Rural Japan calls aloud for Christian physicians, dentists, agricultural specialists, nurses, and sewing teachers who with evangelism as their passion and purpose will through their special training serve the farming folk, win their confidence and give them the Gospel. . .

PRINCIPAL SAWA OF OGIFUSHI

By FRANK CARY

His Dairy Farm Project in the Far North of Japan

"OUR problem is that of the keenest of our boys leaving the village and going off to the cities to be swallowed up in interests which leave no room for a return to the hardships of life here."

Haven't the words a familiar ring to American ears? "How're you gonna keep 'em down on the farm?"

Principal Sawa *did* something about this problem. He had known the pull of the city and had chosen for himself the work in the country. But how interest his boys in rural life?

What boy does not like animals? His first two experiments in keeping rabbits and keeping sheep failed. Then careful consultation with friends led to the willing loan of one cow by a former graduate of the school. At once she became the pet of all the students who were eager to provide her with the green grass which might make her enthusiastic as to the school.

Mr. Sawa became convinced that a dairy farm was the project best suited to the needs of the school. Fifteen of his friends joined with him in forming a little company to purchase three cows, and forty graduates came with teams and shovels to help clear ground for a barn. Back in the hills is a school forest where every year Principal Sawa follows the custom of his predecessor in planting a thousand or so trees. Trees that he and his schoolmates had planted years before fell now to their axes, were hauled down to the village, and shaped into posts and beams. Carpenters' expenses were raised by movie shows in the neighboring towns.

Loyalty on the part of the teachers and enthusiasm on the part of the students have made possible the raising of a herd of ten, the purchase of a horse, the retailing of skim milk, and the sale of cream to a little butter factory that has sprung up in the neighborhood.

It has not always been easy. Failure to understand the principles of the silo led to the loss of ensilage which had cost much in time and labor. The borrowed cow sickened and died. Capital had to be borrowed from men who insisted on official approval by the educational authorities. Criticisms had to be met from rice farmers who objected to their boys spending time after school hours in tending the school herd instead of breaking their backs in the paddy fields. Still, Sawa is enthusiastic, his boys are also, and the village appreciates him more than ever.

Mr. Sawa's father had been an outstanding personality in a group of Kobe Christians who formed themselves into "The Red Heart Band" and, with the purpose of bringing in the Kingdom of God in at least one corner of the world, had in 1882 set out by ship, like our Pilgrim Fathers, for the bleak land of the north, Hokkaido. This sparsely settled section was noted for its cold winters, its bears, its Ainu aborigines, but to these Christian adventurers it seemed the land of opportunity.

There was some conscious patterning of their project on that of the Pilgrim Fathers. The early log houses differed from those of Plymouth in that rough straw matting was laid on the ground for flooring and even used for walls. School and

Concluded on Page 253

HARVESTING IN NORTHERN JAPAN

Mr. Sawa is seen standing, bareheaded, at the extreme left. The proceeds of this harvest are used in buying books for his school.

DIGGING IN

By DOROTHY P. CUSHING

"WHERE can I get 100 shovels?" This amazing question was the cue to the entrance into the office of Secretary Cornelius H. Patton, of Samuel B. Coles, farmer, amateur doctor to "man and beast," and all-round American negro missionary from Galangue, West Central Africa.

"What in the world do you want with 100 shovels?" was Dr. Patton's very natural Yankee reply when he had recovered from his surprise at this unusual request.

But more of this later, for now comes the time to talk not of "cabbages and kings," but of cows, seeds, plows and hogs—and how all these mundane things link up with the great task of bringing in the Kingdom in Africa.

BY HIS OWN BOOT STRAPS

From the age of fourteen Mr. Coles supported himself. He worked in logging camps, on railroads, in a blacksmith shop, and a dairy. He was twenty years old before he learned to read, but from that time on, until he had put himself through Talladega College, Mr. Coles never stopped adding to his store of knowledge. During the Great War he served overseas in the U. S. A. Medical Department. His experiences there in first aid have been of great help to him in his work in Africa, where all of the medical service rendered at Galangue must come from him as there is no resident missionary doctor.

It was while studying at Snow Hill Institute, earning his way by blacksmithing, that Mr. Coles first became fired with interest for rural betterment work, an enthusiasm which has had sufficient scope in West Central Africa.

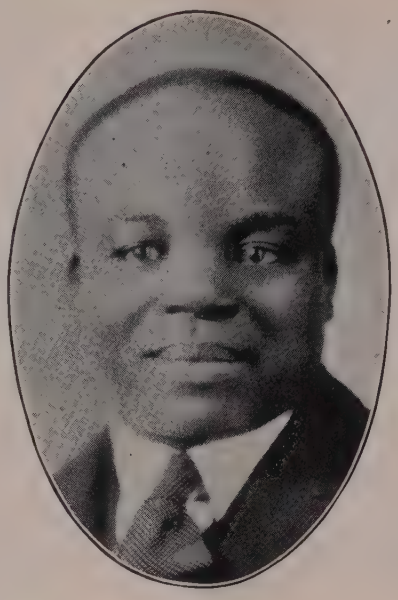
THE "TAUGHT" BECOME "TEACHERS"

In the schools at Galangue, where Mr. Coles has his headquarters, are more than 200 students, the majority being enrolled in the Boy's Boarding Department. In addition there are more than 400 students in the ten out-stations being taught by boys who have studied at the Galangue Schools and have earned their licenses to teach from the Government. This means, of course, that they must be able to read, write, and speak intelligently in Portuguese.

TO BE SELF-SUPPORTING AIM OF GALANGUE SCHOOLS

"The big aim of the Galangue Schools," says Mr. Coles, "is to make themselves self-supporting through their farms. Five years ago, when this idea was suggested, it was looked upon with amusement, but this year, with 112 acres under cultivation, the Galangue Schools will not have to buy any staple foods outside. More than 1200 pounds of meat have been raised. We hope to have a thousand acres under cultivation within the next three years. This will mean that we shall be able to maintain a boarding school for six to seven hundred boys and girls.

We have found that only through agricultural work can a school be self-supporting. After all, agriculture is the basic industry of the native African people.''



Mr. Coles

''THESE TOOLS HAVE FOOD IN THEM''

The missionaries of Galangue are serving the people throughout that section in extremely practical ways. By introducing a more up-to-date plough, they are showing the native people how to do as much work with one person and in one day as could be accomplished by twenty men and women under the old system. ''These tools have food in them,'' say the natives of the new hoes, rakes, and ploughs made in the school shops and sold to them at cost. ''We have found by experience,'' Mr. Coles declares, ''that the hoe we make in our school shops is much cheaper and better for native purposes than those that we buy from America. The American hoe costs from 90 cents to $1.00 in Angola, whereas we can make a hoe and sell it to the natives for 30 cents. In our shops we are trying to teach the native how to make from available material what he can actually use in his farming.''

''PIGS ISN'T PIGS''

''The African does not know how to raise pigs properly,'' declares Mr. Coles, ''and neither does he realize how much money can be earned by the sale of lard. We started a class at Galangue in the care and feeding of hogs. For financial reasons this class had to be discontinued. What was our surprise this year to discover that some members of that class, following out our instructions, had raised pigs weighing from 150 to 200 pounds! The average African pig is generally developed to not more than 75 to 100 pounds in weight! It takes anywhere from two to three years for the native farmer under the old method to get even this scrawny kind of animal.''

Pounding Corn in West Africa

PAYING TAXES WITH WHEAT

''What are some of the concrete examples of the work being done at Galangue?'' Mr. Coles was asked.

''Well,'' he replied, with one of his famous, slow smiles, ''take the matter of wheat. It has been found that wheat grows splendidly in Angola, therefore we are making every effort to encourage the native to plant it. It is readily seen what this would mean to the economic life of the native when you remember that each man must pay an annual Hut Tax of $2.00. As things are now it takes two bushels of wheat to pay this tax and cover the cost of transporting the produce. At the present price received for corn and beans (up to now the staple products) it takes from three to four bushels of beans, and from six to seven bushels of corn to secure enough money to pay this Hut Tax.''

EVERY ''NECK'' SHALL BOW

Teaching the native to plough with an ox is one of the big stunts at Galangue Mission. ''We hope to see every ox in Galangue bow its head to the yoke within the next five years,'' is the prophecy of Mr. Coles. ''We will take any ox from the village, break it to the yoke, train it to the plough, and then return it to the native.''

SAVING THE CATTLE

The African, in his cattle raising, goes in for quantity, rather than quality. In the dry season there is great loss of life among the cows, partly from improper pasturing, ticks, lice and mange. The Mission has a method of preparing a liquid in which the cattle are dipped, and thus protected from these pests. One vat will take care of the dipping of 1000 cattle

Concluded on Page 247

THE PARABLE OF THE KAFFIR CORN

As Told By MUFINO MAKUYANA

of Mt. Silinda

LET us consider a man digging his garden. When he had dug it, he sowed Kaffir corn. When the Kaffir corn was grown, there was a difference in it. The leaves of one stalk turned white and fell before it had blossomed. Then the farmer was sad because it had not yet blossomed. When he saw some blossomed and ripened, he took it and put it away safely. Others developed seeds and ripened, bearing perfect grain. Others bore a few good seeds, but they were blighted.

So when it was ripe, the farmer went to cut it.

Kaffir Corn in Africa

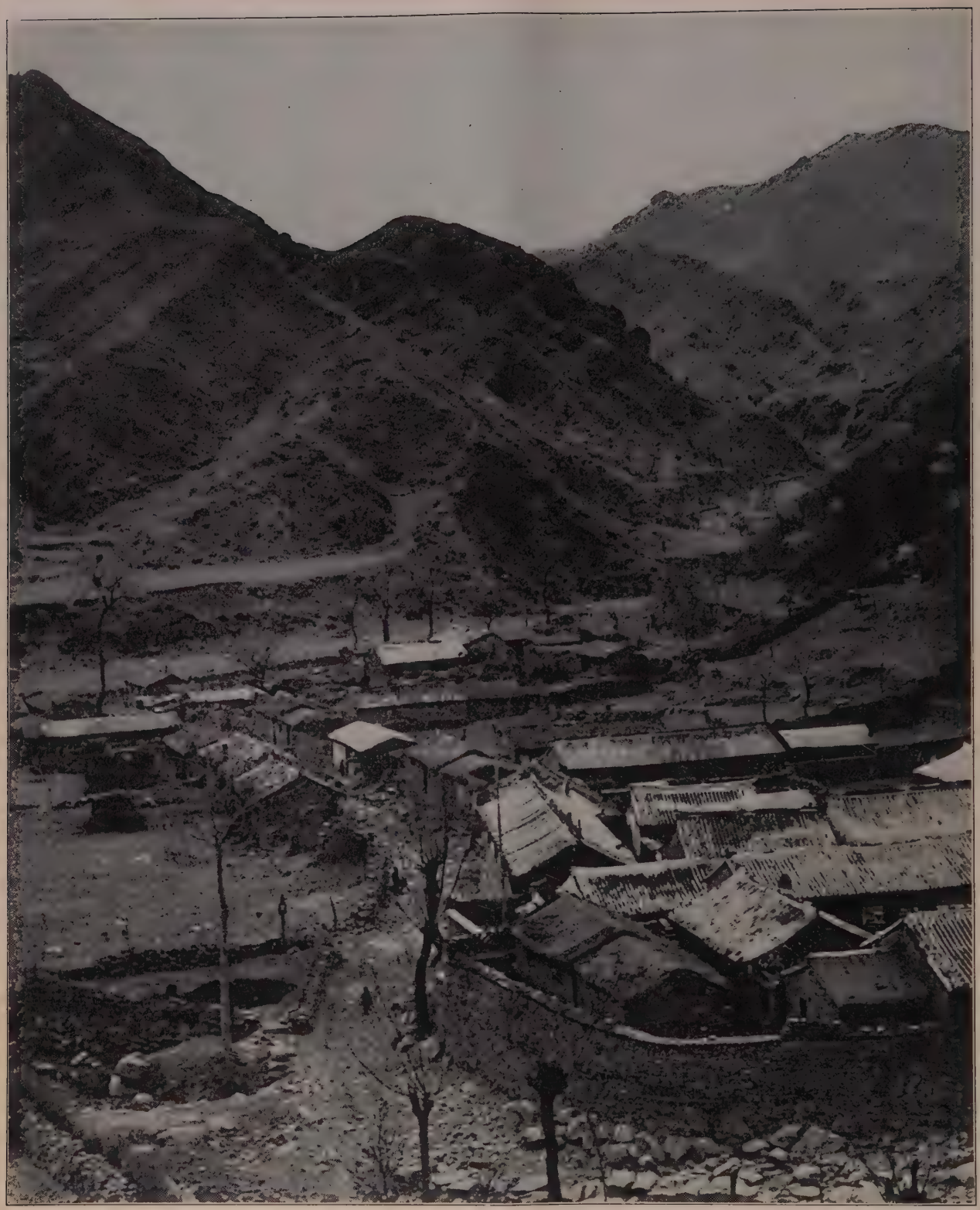
That which had the white leaves is like a deceiver; it had nothing profitable to offer. He harvested all the perfect heads, and those which were mostly good, and the blighted ones with a few kernels. When the farmer was ready and had built his grain hut, he took them all and gathered them together underneath the hut, the good and the bad together. He picked out the good Kaffir corn with the perfect grains. That which had borne both good and bad grains together he left under the hut. The good heads he lifted up into the safety of the high grain hut.

Even so, see: a man who dies before he has confessed, is like the Kaffir corn that fell before it blossomed, that was trampled under foot. He who says, "I believe in God," and still loves evil, will be left like the Kaffir corn on the ground. But he who believes thoroughly will be exalted like the good Kaffir corn for which the high, safe grain hut was built. He who has ears to hear, let him hear, for these words are plain. So let us always be prepared; because if we desire both the things of heaven and the things of earth, we shall be like meal made of maize and millet mixed, which will be full of gray spots when it is cooked.

Let us try to be pure and perfect; because when the angel comes to take you, you will say, when you are upon his hands, "Let me go; let me return to my body so that I may prepare myself." The angel will say, "I will not, because I came many days and shook you to warn you that I was coming to take you. Now the time has come today for me to take you. There is no time for you to return to the earth."

So know you all, that when you hear the thunder, it speaks to you. Because everyone, when he hears thunder, will keep on digging his garden before the rain comes. Then for him who does not keep on digging before the coming of the rains, there is no time afterwards to dig. He will look upon those who were ready, rejoicing because their food is provided for. So he will be troubled, wandering about the country without food.

This is like a man to whom, when he is sick, an angel comes, saying, "Be careful, the time will come. If you are unwise, you will be like the man who was caught by the rains before he had prepared his garden." He who does obey the angel that comes to warn him, is like those upon whom the rain came when they were ready for it. He will rejoice when the angel comes to take him.



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A Typical Hamlet in the Hills of North China

We speak of the conservatism and inertia of our own "back country," but what must it be in a civilization a dozen times as old! And if the Chinese farmer is so slow in accepting modern ideas of cultivation what must be the responsiveness of the average villager toward modern movements! Yet out of just such hamlets as this China's future leaders will come.

Irrigation Tread Mills, China

FARMERS OF FORTY CENTURIES

By LEONARD MALLORY OUTERBRIDGE

WHILE the Chinese are spoken of as the "Farmers of Forty Centuries," and out of that experience have developed many methods comparable with those of the West, such as large irrigation systems and rotation of crops, during the past century, with the help of more exact science, the West has leaped ahead in such matters as seed selection, chemistry of the soil, and control of insect pests and of plant diseases. Only within the last quarter century has there been opportunity for even a limited number of Chinese farmers to acquire this knowledge and technique. There is still the greatest possible need for the betterment of rural conditions, and help offered along these lines receives immediate response, wins confidence, and breaks down prejudice.

In all mission fields the converted man has been found to be more ambitious in a legitimate way than the non-Christian. Is it fair that we should make people want to better their condition, yet do nothing practical to assist them; that we should feed them spiritually, yet leave them subject to famine every few years, for lack of agricultural methods that would insure larger crops? In the past hundred years of missionary work in China no move has been made until comparatively recently to solve these problems which lie so near the everyday life of the people.

HOW TO PREVENT A FAMINE

In our church field there are 1,484,941 farms averaging four and a half-acres in size. The average income of a family working one of these farms is only about $17 over and above actual bare living expenses. The average capital of a Chinese farmer has been estimated as: land, perhaps two acres at $105, a value of $210 and probably mortgaged; household effects about $20; a mule or two donkeys, $35; implements, cart and tools, $37; a total of about $300, and the figures are probably high. In 1920 this northwest territory was devastated with a terrible famine. The International Famine Relief Commission says that if we can succeed in improving agricultural conditions so as to raise the economic level of the farmer we will be able to prevent such another famine.

THE CHURCH AND ECONOMIC PROBLEMS

In the history of the Christian Church in the homeland we find that she has made her greatest progress where she worked out a solution for the social or economic problems most closely affecting the lives of the people whom she served.

In our northwest area over 85 per cent of the population is actually dependent upon what it can obtain from the soil. The economic level is so low that people cannot afford to send their children to school, much less support a native pastor. If the Chinese Christian Church in this Fenchow field is to become indigenous, the hundred and fifty and more rural churches must become fully self-supporting.

More, it must reach out into the territory of 70,000 square miles, in which, according to the sur-

Sowing

Plowing in North China

Sowing the Seed

Planting Melon Seed

Typical Shansi Plow

veys made by Watts O. Pye personally, or under his direction, there are 8,400 cities, towns and villages. There is a little Christian community or church or one or two Christians in about 3,000 of these towns and villages. In the remainder the Christian message is not known; the people have not yet heard of Christ.

How we are trying to solve these problems

We are heading up a department of agriculture as it applies to the rural church, looking at the problem from the angle of helping the rank and file of the people to a new level of living that they in turn may support their own church and school work.

We cannot train farmers' sons in an agricultural school because the farmers cannot afford, as has been said, to send their sons even to a primary school. But we *can* train our rural preachers and teachers to do extension work by adding courses in applied agricultural teaching to the curriculum of our training schools in Fenchow, and by conducting field institutes and summer conferences with the preachers and teachers now on the field. We can thus build up a chain of centers through which we can introduce new crops, carry on campaigns

Irrigation

THRESHING OUT THE GRAIN

GRINDING THE GRAIN

along the line of seed selection, rotation of crops, prevention measures against plant disease and insect pests, and the finding of markets for some of the things they already produce.

Extensive experimental work is necessary, and we plan to have a cooperative experimental station in connection with each of our nine districts, and to have, ultimately, cooperative farms at each rural church center. By this we mean that the local community is expected to provide the land and labor, while we provide new seeds, instruction and advice.

HARVESTING

A SLOW PROCESS

We have very few facts on China on which to base any agricultural teaching, so there is a vast field for experimental work. A new agriculture in China will be established very slowly; we are apt to want results quickly and to feel that we should revolutionize the country village overnight with our western methods and enthusiasm. But many of the methods which have proved profitable and successful in the West must be tested under the conditions which are so peculiar to northwest China. We need to know what plants, seeds and

Concluded on Page 253

WINNOWING

A HARROWING EXPERIENCE

RESTING

PLOWS IN INDIA: INDIAN, EURASIAN AND AMERICAN

BREAKING UP THE SOIL IN INDIA

BY CLARENCE EDMAN WOLSTED

SEVERAL years ago I sent home some pictures of Indian farmers at work.

"Why don't you fix up some harness and better implements for the people there?" wrote back a typical American.

I wrote him that improved implements *had* been brought in: iron plows to take the place of the small wooden ones that merely scratched the ground; horse collars, so much more humane and efficient than the yokes used; threshing machines that would do their work so much more speedily than bulls driven through the grain to trample out the seed.

"But," I added, "getting people to adopt these improvements is another matter. 'This is not our custom,' they reply. Many of their practices are 2,000 years old. The obstinacy which the *ryot* shows in clinging to the past is amazing."

I am sure that the American did not accept my explanation of the reason why changes could not easily be made. To his mind we had missed a golden opportunity of introducing to the Indians some of the benefits which are commonplace in the West.

Was he any *less* incredulous than the Indian *ryot*? Was he *less* circumscribed in vision by the conditions of his own life?

"I was telling a farmer in Wisconsin," said another missionary, "how the Indian believes that the cow will not give her milk at milking time unless the calf is present, and that it is a common practice in case of the death of the calf to stuff its hide with straw and set this before the mother; she seems satisfied, and the milking process goes on.

"He looked at me in a quizzical, incredulous

CULTIVATOR MADE BY THE BOYS

WATCHING THE IRON PLOW

"Whose Fan is in His Hand?"

"The Chaff which the Wind Driveth Away"

way. He had been showing unusual interest in what I had to say but this was too much. He never afterward believed a word I said."

Honestly, now, had that Wisconsin farmer any better excuse for his incredulity than has the *ryot* when I tell him how many quarts of milk a cow in America will give? The *ryot* simply will not believe me. Yet *he* has had no education; the American farmer's education *should* have taught him something about the world he lives in; about the poverty and ignorance everywhere.

WHY THE INDIAN FARMER IS CONSERVATIVE

The Indian farmer has a very good excuse for his conservatism. It is his poverty. He hesitates to try new methods because of his nearness to the starvation line. He has confidence that the old way will bring in *some* return; he fears to experiment with a new way because there is no surplus stored away and a poor crop means untold hardship. If he has a pair of draft animals valued at $20 and implements costing $15 he is fortunate. It would be hard to persuade him to buy an iron plow at $2 for that to him is a large investment. And he fears the Government Agricultural Department which is trying to help him, because of the age-long distrust by the people of any official class.

HOW THE FARMER CAN BE HELPED

How *can* the farmer be helped in such a case? He will seldom accept the word of a stranger, but he will have faith in a method tried by his neighbor. So we use a small plot right on a *ryot's* land for demonstration. Since there is no risk to his whole crop he is willing to try this. When the success of modern methods is thus proven on his own land they are slowly adopted and in this way the circle of progressive farmers is ever widening out.

Our 950 pastors and teachers have the confidence of the people. They live in the out-of-the-way, conservative villages. It is on these men that we must depend to spread the message if they first glimpse the ideal. So, in teachers' institutes, pastoral conferences, the great September gatherings, exhibits, lectures, demonstrations, are given.

Our five boarding schools are part of our plan with their rural courses as part of the curriculum. Children who go on from these schools to become trained as teachers will be better fitted to strive for the rural life ideal. Those who return to their villages without further study will be able to carry on their daily life with a vision to help them look beyond the squalid conditions of the present, to help them work and pray for the rural life that is to be.

"Bringing in the Sheaves"

This and the other harvesting scenes are at Rashanyapuram, under the auspices of the Lucy Perry Noble Institute.

OUR ECONOMIC IMPROVEMENT ASSOCIATION

We have an organization in the Mission known as the Economic Improvement Association. The Central Committee is composed of four men appointed by the Madura Church Council and four by the Mission. We have received no financial help from the American Board, but we have tried to make the best of what we had. There is no person giving full time to this work; it is carried on as one part of the district man's duties. It is a joy to see the response from the

people when they find we are interested in their daily life and problems.

Not alone the agricultural side of the rural problem must be considered: the farmer works in the fields six or seven months of the year, but the remaining five months is idle, and the question of the use of this idle time is a vital one. Mahatma Gandhi is urging spinning by hand and the Khadar campaign is being vigorously conducted. The aim is to furnish occupation subsidiary to agriculture. Attempts have been made to discredit the future of hand loom weaving as a cottage industry. It is true that machinery and the factory system are in competition but the hand loom will continue to furnish employment for millions of hands. Labor saving devices are not in demand here, but something that will furnish work and a little income for each man and woman.

India is primarily an agricultural country. Of her people 85 per cent depend on the farms for their livelihood. Any work that aims at the development of India must be planned with that in mind. A stupendous task it may be but we can be most hopeful for the future. Many factors are at work: the Royal Commission has made a careful study of village life; every daily paper has articles about rural reconstruction; conferences are being held in many centers and the educated classes are responding. Great things are in store for India as an agricultural nation; possibilities in tropical climates are receiving careful study, and some day she will be supplying world markets.

A PLAN OF ADVANCE

The Agricultural Program at Aintab, Turkey

1. NEED: Turkey is an agricultural country. Its agricultural leaders, having recently realized the importance of practical, scientific farming, have sent the teachers of the agricultural schools to America, England and Germany for study; the schools have therefore been closed for the past few years.

Formerly, Aintab was a great caravan center, but the railroads have left it in the middle of a vast triangle formed by their lines, remote from all connection with them. Now it is a purely agricultural community: three fourths of the population of the province are villagers, and most of the city dwellers own, in whole or in part, some of the best vineyards within the area. The city is surrounded by fairly fertile valleys; the average rainfall is 25 inches. Yet the crops are light, for the soil is very poorly managed.

2. STAFF AND PLANT: The American Board, at the earnest request of the Mission, has sent out a graduate of the University of California College of Agriculture to continue and develop the work started by the Iselys; Mr. and Mrs. Harold T. Pence were appointed in 1927.

The college compound and some sixty acres of what an American farmer would call poor arable land serve as the center of our activities. There are 1800 four-year-old grapevines on this land; thirty acres have been sown to wheat, barley and lentils, partly for profit and partly for the sake of experimentation.

3. SUPERVISED WORK COURSE: This spring we are hiring a number of village boys, ranging in age from seventeen to nineteen years, who will learn modern methods while working under the direct supervision of Mr. Pence. The course will include: farm management; dairying; poultry-raising; agriculture; crop rotation and soil management; principles of irrigation; truck farming; care of orchard and vineyard plants; care of agricultural implements and animals. Time will also be given to the care and selection of seeds. This work will cover a period of two years. We hope to make the venture self-supporting in a few years, but at present we figure the costs, including food, clothing and a small wage, at about $100 a year for each boy.

4. DEMONSTRATION WORK: Here is a great field entirely untouched. The district within 30 miles of Aintab has over 250 villages; among these Mr. Pence plans to develop "Farm Centers" for demonstration purposes. A strong effort will be made to do work similar to the 4 H-Clubs of the U.S.D.A. in America for the younger boys; also Home Demonstration work for the girls when that shall be possible.

5. MACHINERY NEEDED: We have at present two horses, two single ploughs, and a five-shovel McCormick cultivator; a Buckeye incubator and brooder are on the way. We need an orchard disc, a mowing machine, and a grain cleaner. For the Extension work an automobile will be needed.

6. STOCK: At present we are happy in the possession of a few Rhode Island Red hens and cocks, and hope for some Whites from Smyrna soon. We hope to obtain chickens from all of the

leading stock at home. We own one Italian Queen Bee which has wintered in fine shape. Our dairy program calls for the addition of a good bull and possibly a couple of heifers from America in the fall.

This is a newer approach than heretofore tried in Aintab, though agricultural work has of course been started elsewhere. We feel that it will meet the bodily needs of this people and bring the Love and the Message of Christ to their hearts.

Mission Cattle, Shaowu

AN EXPERIMENTAL FARM AT SHAOWU

OUR readers are not unfamiliar with the work at Shaowu for which Edward L. Bliss, M.D. has been noted: his research into the cause and cure of rinderpest and his introduction of dairy cattle.

Rinderpest is the most deadly cattle plague known. The epidemic has never visited the United States, but in China it has nearly every year killed great numbers of cattle, so that not enough were left to properly plough the fields or provide milk even for the babies and the sick. Dr. Bliss has carried on experiments for many years, and has played a leading part in the development of a method of inoculation that protects from this plague as vaccination protects from smallpox. It is his hope that the method may be made easily practicable for Chinese farmers, and become so general as to save many million dollars annually.

The native cow is used for ploughing but gives only sufficient milk to raise its calf. Dr. Bliss introduced Ayrshire bulls from the United States and Australia, and by careful selection has bred cows which are now well adapted to the climatic conditions and yield a plentiful supply of milk. The patients in his hospital have this food so essential in the proper treatment of most diseases, and these cows have been supplied to other cities.

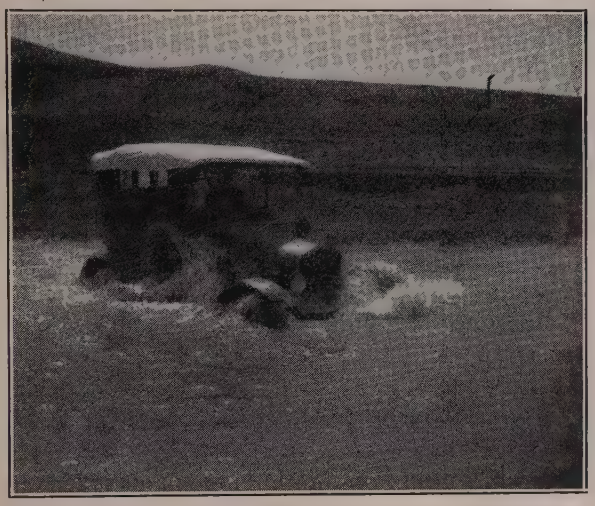
The Chinese showed so much interest in and appreciation of the dairy farm of the Shaowu Hospital, that an Agricultural Experiment Farm has developed which is trying to demonstrate to the farmers the possibilities of their vast acreage of excellent land now lying idle. The American Board has recognized the opportunity for service and widespread influence offered by such an enterprise, and has appointed a keen-minded, highly trained agricultural expert, who has gone to China to work out the problem of those idle acres which should bring relief, uplift, and economic independence to our Christians at Shaowu. One of its tasks will be the bringing within reach of the Chinese farmer's purse the immunizing serum for rinderpest. With suitable equipment, this can be done.

Another problem for the Experiment Farm to work on is the problem of reforestration. Timber is scarce and expensive. The greatly diminished output of lumber has been one of the factors in producing the poverty of the Shaowu region.

The valleys between the hills were in ancient times terraced into rice fields, the fertility of which was formerly kept up by the wash from the hillsides of the loam which was constantly renewed by decaying foliage. With the passing of the forests these rice fields have become so unfertile as not to repay in many cases the labor of cultivation.

Fourteen years ago the Shaowu Station began to advocate the reforestration of the bare hills about Shaowu, purchased some of them and began planting them with firs. These hills have now thousands of young trees, the warm climate and abundant rainfall favoring their rapid growth; some of them near Dr. Bliss' home are thirty feet high.

TRANSPORTATION: ANCIENT AND MODERN



FORDING: OLD AND NEW

AUTOMOBILE SECTION

Dedicated

to the

proposition

that the

modern missionary

is

motor minded

In 1929 A. D.

MOTORS AND MISSIONS

By JAMES DEXTER TAYLOR

THE African today is on wheels, and the missionary who hasn't some kind of motor conveyance can hardly keep up with his people, to say nothing of keeping up with the demands of his ever extending work. Many natives own their own cars; buses—a score or more big motor buses (all American) were awaiting us at the terminus of the short railway line from Laurenco Marques to the north when I arrived some months ago, and rushed to their homes the swarms of natives returning from the mines in Johannesburg. I held on with every tentacle available (how poorly, compared to the octopus, are we equipped for such purposes!) and expected to be catapulted at every bend in the road. Even the "great, green, greasy Limpopo" was crossed in the motorbus on a punt.

But it is the great area he must cover that makes the motor car so indispensable a tool for the modern missionary. My field stretches 100 miles in three different directions. It includes ninety miles of gold mines on the Witswatersrand, and beyond them the coal mines which make gold mining possible. A group of our church "boys" who during one working period may be at Crown Mines five miles from the center of Johannesburg, may on their next join-up be sent to the coal mines at Breyton 150 miles away. Their church must be as movable as they and follow them up.

In our Chevrolet sedan we can shut out the dust which sweeps down from the great heaps of tailings like sand storms on the desert. We can laugh at the rains which "come down for business when they come," as an American tourist remarked. That is, we can unless we happen to be on a bit of black turf road. Then we have to revert to old African ways and call in oxen if there are any handy.

We can carry along a portable movie outfit and give the men in the compound an evening of fun as well as a Sunday sermon. We can carry along a bag of books, and we seldom fail to sell hymnbooks and Testaments and primers for night- school study. And then there are the emergencies! Like the night we rushed out 25 miles and brought in an evangelist's wife to the nursing home with just half an hour to spare before her baby was born.

The car takes us out to visit schools and with us our Wayfarer (Girl Scout) Leader to give the girls an hour of drill and games and give the teachers new ideas. It takes us to mine compounds to persuade Compound Managers to group our Christian boys in a common room where they can have their services and night school in peace. It makes possible double services on Sunday at places 25 or 30 miles apart. Sometimes we take the evangelistic team and the Life of Christ film. We explain the pictures as they run and focus the impression they have made with a swift appeal at the end to thousands gathered in an open-air service. We speak in Zulu with one interpreter putting the message into Sheet-swa and often another putting it into Se-su-to.

In fact, the car is like a busy shuttle running back and forth across this far-flung field, helping to weave a pattern of service. It gives wings to the Gospel, multiplies the missionary's work but halves the weariness, and makes two men out of one.

Even the hours when Chevvie and I get better acquainted and I get well anointed with oil are hours saved in the long run, for because of them she has never failed me on the road in 15,000 miles. I have had the engine right down, pistons out and all, and believe me! there is a lot of useful knowledge that is not included in the curriculum of a theological seminary. I put motor mechanics into a questionnaire I had to fill out on the subject of the preparation of missionaries.

Every missionary needs a motor car as much as, or more than, a typewriter. Mission Boards don't buy them and missionaries usually can't. Mine came from college classmates as a Thirtieth Reunion gift. It would be a great stunt for a bunch of live Christian business men to start an automobile fund for the Board!

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MEXICO'S OLD AND NEW MODES OF TRAVEL

While most of the roads and trails of the land below the Border must still be travelled "old style," automobile thoroughfares are coming in. So it is with modern modes of life and thought. Mexico at present is remarkably progressive in purpose and program. "Now is the accepted time, now is the day of salvation."

©Galloway

AN OVERLAND EXPRESS IN RURAL CHINA

As rough-riding as the roads of old China, the springless Peking cart has done yeoman service for unnumbered generations; but, like the wheelbarrow, palanquin and jinrikisha, it is doomed in "modern China." A hundred years hence, perhaps the readers of the Herald will

©Galloway

A School-Bus in Ceylon

The bullock cart seems doomed, too; particularly in view of the improvement of roads in India and Ceylon. Yet general poverty still plays its part. How fortunate the Christian missionary who does not have to spend his time and energy in this slow and painful mode of travel! Picturesque but hardly practicable

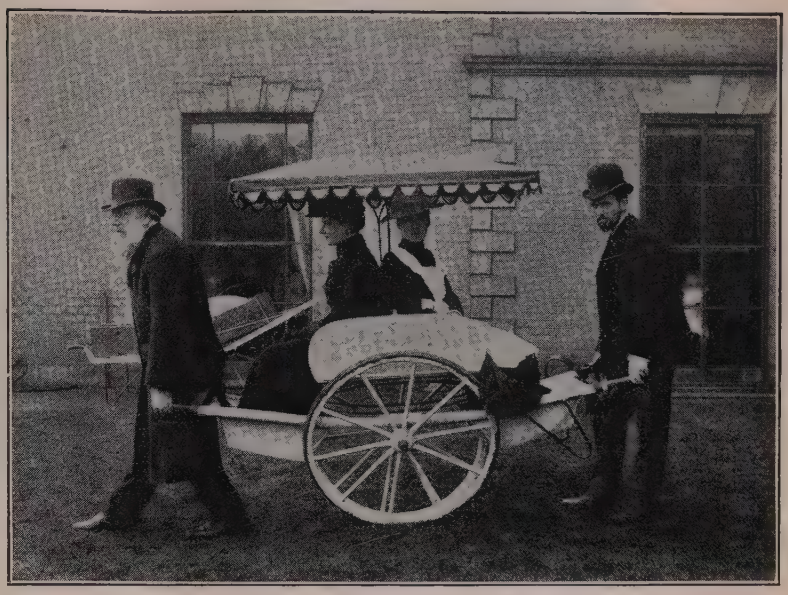
©Galloway

A Syrian Mode of Travel

On the left some country folk are entering Damascus in the good old way. On the right a Joseph and his family, having done their trading and shopping, are setting out for the farm. This is as it was in Paul's day. But note the trolley lines! Probably, too, an auto is just around

This picture was taken in April, 1889, in West Africa. It is that of a barrow taken by F. S. Arnot from England to Benguella for the purpose of conveying Mrs. Arnot (one of the ladies in the photograph) along the trails to the Garenganze Mission. Rather hard on the men!

Puzzle: who are the two gentlemen? The one in front looks like Mr. Arnot. Can any of our readers tell?



An Old Mission Bus Wagon

PROMOTION OF LOCOMOTION

By HENRY ALFRED NEIPP

Mr. Neipp, the West Central Africa Mission's mechanical genius, was the inventor of the bushcar.

LOCOMOTION in Angola has an interesting history. Formerly, on a long journey, we could never go faster than our food boxes which, with our porters, traveled at the rate of three miles an hour, which meant twenty to thirty miles covered in a day. The ladies usually had to travel in hammocks slung from long poles; they had many an amusing experience and not a few painful falls. Six expert hammock carriers, taking their turn in relays of two men, could sometimes make five miles an hour. The men of the mission rode horses, mules and oxen.

Bicycles were tried and used to some advantage for short distances on straight and broad paths. The bushcar was invented at one mission station, and this could be used on narrower and more crooked paths than the bicycle. An iron wheelbarrow wheel and some bent pieces of wood made the first bushcar; later it was manufactured in England with motorcycle wheels, bicycle tubing and springs. Two bushcar runners, one in front and one pushing behind, could cover seven miles an hour.

With the improvement of the roads motorcycles and Fords have been introduced and have ousted almost all the means of travel mentioned. The automobile has already considerably increased the usefulness and efficiency of the missionary; it is not a luxury but a necessary part of a missionary outfit; every station should have at least one.

Very fortunate are the missionaries whose home churches present their representatives on the field with an automobile in the spontaneous and generous way in which our own church did. At a missionary supper Mt. Vernon Church, Boston, sold at auction the various pieces of a Ford touring car. In fifteen minutes the car was paid for. Of course that car was no ordinary Flivver: it was the expression of loving interest and high purpose.

But our auto is no longer a Ford, we have made so many improvements; even connoisseurs say so. Under my direction, native mechanics, all trained in our mission shops, have improvised a way to secure better lubrication of the motor. The ignition is of the type Mr. Ford has adopted in his new car. Other features give proof of our mechanical and inventive ability at Chilesso. When on an evangelistic tour in the villages we can at night put down the back of the front seat, arrange a good bed, and with mosquito netting and curtain, sleep in comfort, whereas in a native house slumber is apt to be disturbed.

Our automobile registers some 28,000 miles, and represents hundreds of errands of mercy, good will, usefulness, and recreation. Last year we were able to visit all our out-stations and make other journeys which in pre-Ford days would have meant days and weeks of uncomfortable travel. The automobile is today being used most advantageously in the speedy missionary occupation of Africa to the glory of God.

THE VERSATILE BUICK

DOES Ray Phillips of Johannesburg need a car? He says that his old Buick has done 65,000 miles over the famous Main Reef Road which connects the richest gold mines on earth, carrying film containers, projectors, supplies, etc. He, for one, is certain that a car is indispensable in covering seventy miles of Gold Reef and that the missionary who tries to get along without one fails to cover a tenth of the ground or reach half the people he should. With a speedometer registering frequently over four hundred miles a week, however, he is thankful that he does not need to meet the upkeep from a missionary's salary. Fortunately for him, his car is provided for him by the Chamber of Mines, which pays for gas at 60 cents a gallon and also for all repairs.

And does any car do more varied things than his Buick? He doubts it, for it lubricates the wheels of the movie circuit of 115 points, attends regularly all sorts of athletic contests for children and adults, carries preachers and glee club singers, transports titled European visitors as readily as ignorant savages right from heathenism, visits some of the finest homes in the city and has been seen often in slum yards which beggar description, is a "joy-wagon" for workers on a distant farm where it visits monthly, inspires students in schools far from civilization where it carries its own electric generator for movies, and then enters native townships in the evening, with its headlights the only bright spots to be seen and the flying feet of children in that light the only movement—flying to be first to greet the driver when he stops.

No, the Buick's usefulness cannot be doubted, but its day is done. The poor old car has not had time even to stop for necessary repairs, and so today it is headed for the scrap heap and Mr. Phillips is looking for another which will prove as faithful in helping to multiply the missionary.

ADVANCING UNDER DIFFICULTIES

HOW would you like to make your road as you travel? That is what Alden Clark had to do one Saturday afternoon when he set out for a village only eight miles from Ahmednagar. Before his party had gone two miles they were confronted by a large, round rock between two deep tracks, thorn bushes on the sides, and no possibility of getting around or over. Imagine Dr. Clark's surprise when he saw Pastor Gaikwad attack the rock with his bare fingers and tear great hunks from it. The others joined in and soon the seemingly insurmountable obstacle was dissolved into pieces of rotten rock. Then, by dint of filling in ruts here and scaling down or pulling out rocks there, they got through, feeling that the District Local Board owed them money as road makers.

When they arrived, the villagers welcomed them with wonder and laughter, for a car had never come that way before and they wondered how it had been managed, where even their crude carts had difficulty. There was no doubt of a friendly reception, and Dr. Clark felt sure that the trip was worth much in adding to the impulse to clean living and worship.

When he returned home that night, dog tired, friendly contacts had been made with three outlying villages where a car had never been seen before.

PARTNERS: CHEVROLET AND PHONOGRAPH

By FRANK TOWNSEND MEACHAM

THE full moon of South Africa is pouring its soft, brilliant light down upon a cluster of thatched huts, and, in front of these, a half-circle of shadowy forms. It illumines a hundred faces eagerly intent on two wonderful objects in the center of the half-circle: a black box that sings and talks! A black wagon that runs of itself!

"That is my donkey," I explain, and the heads nod understandingly, for when I had visited them in the past I had ridden a donkey.

The headlights of the Chevrolet help me find and change the phonograph records. Here is Charles Kellogg whistling his bird songs with an orchestral accompaniment. Listen to the oh's and ah's, and see hands cover mouths—the African gesture of amazement. Fox trots, marches, follow. Negro melodies sung by Paul Robeson and the Fisk Quartet immensely impress their Zulu brothers and sisters; the children think they never can sing like that! Harry Lauder, with his infectious laugh, is the most popular of all.

"If the white man can make a machine like that, how does he fail to raise people from the dead!" exclaims one woman.

"I am a Muchopi. That music makes me think of home," remarks another who had been brought from the East Coast of Africa as a slave, and she rises and dances gracefully in time to a lively jazz tune.

After the concert I talk with the older people about their school, giving them a chance to ask questions and state problems. Then comes a religious service, with a hymn sung by the school children, a short talk and a prayer. And then the audience melts away and I pick up and pack my belongings, and am on my way to the next of the eighteen villages I am visiting on this trip.

Thus, car and concerts bring me into intimate and frequent touch with the thirty and more outstations with their schools, their teachers and preachers, the older church members, the children, the young people to whom it is such good news that Christianity does not mean the giving up of all their songs and dances; that it *does* mean good clean fun and games and music aplenty.

IN THREE PLACES AT ONCE

By WILBUR STONE DEMING

HILDA is neither a flapper nor a movie star; she is a simple-minded, inoffensive Ford. Be not deceived by the title, gentle reader, this is not the story of a miracle by a magician. It is a plain tale of the new missionary marvel. Being in three places at once is exactly what Hilda accomplishes. When on tour or on trips, Hilda enables us to cover three times as much territory or make three times as many visits as were made in the good old days when bullock carts were popu-

lar and two-wheeled tangas a luxury. And although she has been doing yeoman service for almost two years, she keeps "fresh as a lily" and is always ready for more.

Hilda could certainly be called a jack-of-all-trades. She has not yet put on the camel's harness for drawing water nor has she yoked up with a bullock for grinding grain, but she has tackled 'most everything else. Several times she has been an ambulance and taken sick patients from various villages to the hospital. On numerous occasions she has served as a "bus" and taken the musical (*bhajan*) band for religious services in different areas. Many a time has she displaced the railroad and gone on long trips for committee meetings. She delights to be a delivery van carrying supplies to out-of-the-way places. Call her what you may—"Gospel wagon" or Rolls Royce"—she is uncomplaining and forgiving.

There are certain days when she has to work extra hard. On a recent Monday morning, for example, we received news of the death of Lukoba, one of our Christian leaders in the village of Arle, not far from Satara. He had been sick only twenty-four hours with cholera. The next three hours were spent in driving around Satara and doing one errand after another in order that Lukoba might have a suitable funeral. In the meantime, news came that a Christian family in a village forty miles away was being persecuted by neighbors; it was necessary to go there as quickly as possible. Hence as soon as the funeral was over, Hilda and I drove out to Mahimangad and held a "Council of Peace." This took most of the afternoon.

Why not sell Hilda? When I have to climb the eight-mile ghat road above Wai on one of the periodic visits to supervise our property at Mahableshwar, and have to keep my foot on the slow speed for fifteen or twenty minutes until the sole of my shoe reaches baking point, I wonder myself why I don't sell her. That is when Hilda looks at her new cousin with an envious eye. We could take the sale price of $300 and put eight boys in the boarding school for a year. Or we could buy a tanga and two ponies, keeping half of the money for hay and grain. But since the upkeep of two ponies is much more than Hilda's expense and they cannot cover so much ground, I wonder if it would be a wise move. Even Hindu religious saints and political leaders have abandoned bullocks and horses nowadays and are darting around in high-powered cars. We still hear about the monastic ideal but the main thing seems to be to get there. Far from being an extravagance, Hilda is an economy; conserving time, saving trouble, and lessening the nerve strain.

An American philanthropist once said, "It is not the plan but the man." That is why modern motor car manufacturers are a great boon to missions; the automobile has made the missionary increasingly effective. Few missionaries today whose work takes them afield consider their equipment complete until they have secured an auto. As in America, so here, the pace is speeded up and the auto has enabled the missionary to move rapidly and to have far-flung interests. Said the Chinese visitor who caught the fastest train to Chicago, "I saved two hours on the trip but didn't know what to do with them when I got there." This never bothers the missionary. Saving two hours means more work accomplished, more sick people healed, more interviews and more religious services. Yes, the old days were great days, but the new day is greater still.

In the Good Old Days

In the Better New Ones

The Stork in South Africa

By ALLAN BOARDMAN TAYLOR, M.D.

SCENE: A small room, 8 by 10 feet. The flickering light of two candles stuck on wooden rafters, used as partial supports for the galvanized iron walls, only intensifying the shadows cast by half a dozen squatting forms. Though the only window in the room is closed by a wooden shutter, the wind whistles through the room, below the door and above the walls. The room is guiltless of furniture, except for a rickety table, quite evidently constructed of old packing cases. On the dirt floor in the corner a woman cries out sharply now and then:

"Ngi ya fa, ngi ya fa, ngi size Tixo" ("I'm dying, I'm dying, help me God").

One of the group huddled about the charcoal fire smouldering in an old paraffin tin speaks:

"Three days—nearly four. Still she suffers. She is weaker tonight, too."

Another voice: "Yes, 'twas so with her sister, too, before she died. The women of this family are greatly troubled in labour."

"How long was the sister held (in labour)?"

"She died in a week with the baby unborn, but that was because she had dreams."

"This is a great trouble. My brother has paid ten cattle for this woman. Already she has had two babies born dead. Now she is to die and leave him without a son to keep his kraal."

Another voice: "Aw-ah, I haven't slept for two nights, watching her."

"Well, what's to be done? We can't leave our sister when sick like this can we?"

Another voice: "Why doesn't Job send for a white man to come and help? We natives are finished."

"What foolishness. How can Job talk to a white man without as much money in his hand as he earns in two months? What native ever has that much money?"

"Well then, he should take her to the Government Hospital at the Point. They will take care of her there."

"More foolishness. How is she going to walk five miles in her condition? Will you carry her? Will the ambulance of the white man come and get her unless we have two pounds ($10)?"

One speaks who has just entered and stood listening:

"Why don't you do with her what my friends did with me last year when my baby got turned and wouldn't be born?"

"What was that? We weren't here then and haven't heard."

"Why, Zaccheus went up to that mission hospital on the hill and called the doctor to come and see me."

"But did he have any money? What did the white man say?"

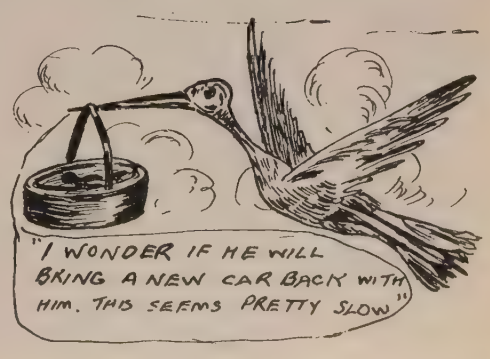
"No, it was in the middle of the month and there wasn't any money, but the doctor came. Zaccheus said he scolded because he hadn't been called earlier in the evening when he heard that I had already been held four days. No, the doctor hates to get up out of his bed, still he will come. Just don't pay any attention to his scolding."

"But didn't you pay anything?"

"Yes, Zaccheus paid something each month until it was finished. They trust us there and we pay what we can if we are thankful."

"What will the doctor do if he comes? Will we have to help him? It's a fearful thing to see a doctor working and I'm expecting my own baby soon."

"Oh, the doctor won't work on a patient on a dirt floor if he can help it. He says too many mothers and babies die if that is done. He will take her in his car to the hospital. He didn't have a car for me, only a motorcycle and sidecar. Weh Mame! I thought my back would break that night, bouncing over the holes in the road in that sidecar. It is very good for his patients that he now has a car, else how would the sick often get to the hospital. Ha! Ha! it's good for the doctor, too, that he has the car. I saw him one Sunday afternoon riding his motorcycle along Ridge road where all the white people walk. He had that fat Ngcobo woman lying back in the sidecar, shouting with every pain. The doctor must have been ashamed, he was driving so fast and not looking at anyone."



"But is it a good place? In so many hospitals the white men don't care much for natives."

"Do they care for natives! I tell you it is a mission hospital and missionaries aren't like other white people."

First speaker: "Somebody call Job. If all this is true, maybe he will go for the doctor."

The patient speaks: "Hurry and perhaps God will let my baby live."

GOOD—HORSE

BETTER—MOTORCYCLE

BEST—MOTORCAR

By HENRY AUGUSTUS STICK

IN the old days, still very recent, this Amanzimtoti District, like others, was supervised by a man on foot or in the saddle. And for several decades it has had no ordained missionary who could give full time to this work; the thirty-five or more preaching places have had to be visited, schools inspected, new buildings planned and their erection supervised, by a missionary who was giving full time to teaching in Amanzimtoti Institute. A former teacher in the Theological Department used to give his attention to the field work of the church in the afternoons and evenings till nine o'clock, and do his preparation for the classroom from nine till midnight. (Later, by doctor's orders, he spent five years in the United States).

Where would *we* have been these past years had it not been for our blessed motorcycle! It has multiplied our capacity for service, yet has given us more time for rest. A trip to one of the more distant posts used to mean an early start and a late return. Now my Sunday program is often: a Teachers' Training Class for Students, 7 to 8 a. m.; student church service 10 a. m.; ride on the motorcycle four to fifteen miles to preach at a noontide service; ride home in time for a little rest; Bible class with young men of the Institute 7 p. m. The larger centers are visited each quarter, in cooperation with the Zulu pastor, for the purpose of administering communion, receiving new members, and attending to business details. The smaller places are visited as often as possible. Then there are the emergency calls, when the motorcycle is indeed a friend in need.

But!—a motorcycle cannot protect one from the scorching tropical sun, from tropical rains, from the mud and slush the rains manufacture. It has no shock-absorber, and African roads—well, a journey means hours of jarring to spine and brain. How a car would save one's tired nerves, take one to an appointment and bring one home again, fresh, clean and respectable!

So, good, better, best: horse, motorcycle, motorcar. The best machine is less expensive than a man; in material production the machine is being substituted for the man. But the machine cannot be substituted for personality, and mission work is a matter of personality; the most the machine can do is to enlarge the field of activity, increase the accessibility of each missionary. And the best machine can most efficiently accomplish this end.

Digging In

Continued from Page 228

a month. "Two thirds of the calves born during the dry season never survive," declares Mr. Coles. "This new dipping process has saved six out of eight. More than 370 head of cattle have been vaccinated by us against the lung disease. Both natives and nearby traders have benefited from this service. A cow that is vaccinated is immune from the disease for from six to seven years."

PAGE ALL THE LITTLE BOYS AND GIRLS

One of the staple products grown on the Galangue farms is the castor oil bean. Castor oil brought in from the outside costs from $1.50 to $2.00 a quart, but the Galangue Mission manufactures and sells it for 40 cents a quart, supplying many sister stations. A short time ago the Galangue Schools were asked to send an exhibit of their work to the Paris Colonial Exhibition. Among other things they sent a quart of castor oil. "Portuguese officials tested this oil," reports Mr. Coles, "and found that it had practically no alloy in it. Not only was it found perfect for medicinal purposes, but sufficiently pure to be used as a lubricator for aeroplane motors and other delicate mechanisms. We are hoping to be able to secure funds for a good press, as our process now is very crude."

A UNIQUE SYSTEM

In order to help these eager people to put profitable ideas into practice, the missionaries loan hoes, shovels, and other implements to the villagers who are unable to purchase their own articles.

And here we meet shovels again, and, incidentally, the answer that Mr. Coles gave to Dr. Patton's question.

"If I could have 100 shovels," Mr. Coles explained, "I could change the economic status of thousands of Africans. I know of a section near Galangue where year after year the natives plant scanty crops on a sandy, thin-soiled hillside, while right at their feet is a river bottom, rich with potential farm soil that would produce fine crops if drained. I have surveyed this area and know that all that is necessary is the digging of a series of trenches by which the water can be carried off. Every man in this village would agree to work on this, under my direction, if I could supply them with shovels!"

And while on the subject of "digging in" in Africa, Mr. Coles reminded us that the native Christian churches in Galangue are practically self-supporting. They are in charge of African pastors selected by their own people. "Every week the number of children attending our Sunday School increases. I honestly believe," he added, "that 80 per cent of the present generation of Africans coming in contact with the work of the missionaries will finally embrace Christianity." Of the remaining 20 per cent Mr. Coles seems to feel very sure that all will admire and benefit from, even though they do not openly adopt, the new faith.

"Digging in" in Africa, indeed, and in more ways than one.

PAGE DETROIT

Wanted: a Ford, Chevrolet, Lincoln or Cadillac. Am not particular which if the big cars are properly endowed. A second-hand car would be acceptable. It would prevent a most serious loss of time in pilgrimages between the Treasurer's Office and Kobe College, our city business circles, the ship pier, Osaka and other centers; would make possible bigger and better business for missionaries, for visitors from abroad studying the work, for Japanese leaders and workers in city and country; and my efficiency would be increased several hundred per cent. No business man in America under similar circumstances could get along without a car.

Be sure to impress upon interested parties the urgency of this need. Pray that some friends may be forthcoming with this gift to the Cause, and that when sending the car they will add cost of transportation, registration and operation in Japan.

Here is an estimate: price of second-hand car in A-1 condition, with low mileage, $1,000; cost of transportation to Japan, $200; additional item for registration and operation costs $400; total, $1,600.

EDITOR'S NOTE:
This is a sample appeal
but no less urgent.

HAROLD W. HACKETT,
Japan Mission Treasurer.

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PAUL NILSON'S Chevrolet is a decided asset in the social program and medical work of Talas Station, Turkey. With Dr. Clark and Miss Eddy, he makes many a village trip which

THE OLD AND THE NEW IN TURKEY

could not be accomplished without a car and usually takes along the always popular stereopticon. At Tarsus, the new model Ford of the Woolworths means much in time and energy saved also.

When a church in Honolulu gave Dr. Rawlinson of Shanghai a Jewett car, they little realized what a large group of people they were helping. As a port city, Shanghai welcomes scores of missionaries passing through on the way to their stations and the car has been a great boon to many of these.

Henry Jessop of Umsunduze, Africa, says that of all the accomplishments of his old Ford, its willingness to meet emergency sick cases and take them to the hospital has made the greatest impression on the people and proved a real step in progress.

At last Taiku, Shansi, has a new car—a Dodge Victory Six touring car, the gift of Mr. Hausske's friends. The old Ford, which had done valiant service for many years, had about shaken itself to pieces over those rough roads and has seen so many replacements that it perhaps is not the same car bought some five years ago, but it is hoped that it will even now prove useful in emergencies and as a truck for baggage and express.

From Adams, South Africa, comes news of a glorious surprise which is delighting the heart of Otto Githens. Just when he was trying to imagine how he could stretch his pennies to buy a much-needed car, a cable arrived announcing the gift of a thousand dollars from a friend in Malden for the purpose. Now Mr. Githens has nothing left in life to desire—except some new buildings for the Station!

As the result of another cable from America, Earle Ballou recently drew up at his front gate at Tientsin, China, in a Dodge Standard Sedan and he later remarked with satisfaction that he had not ridden in a rickshaw since. As he also remarks, what a whale of a difference it has made!

Continued on Page 250

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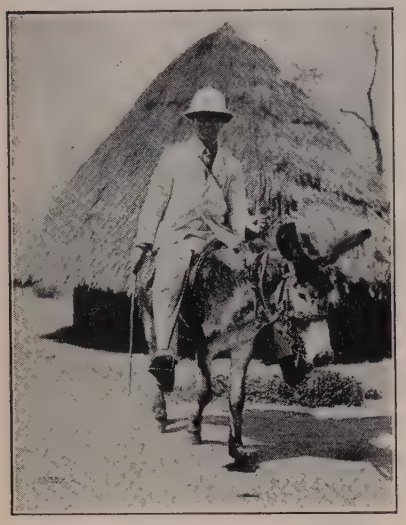
AUTO BRIEFS—*Continued from Page 249*

Last August a large gift from Mr. William Tyler of La Grange, Ill., enabled Ruth Cowles of Johannesburg, South Africa, to turn in the Ford which had done such good service and to secure in its place a new Chevrolet. Without a car, her work would be impossible and it aids the work of Mrs. Bridgman tremendously also. They travel, on an average, a little over a thousand miles a month just in their work. Distances in Johannesburg are very great and the car saves an untold amount of time. Miss Cowles is sure that the many people who are sharing in her work through their contribution in buying the Ford would think their investment well worth while if they could travel around with her and Mrs. Bridgman for just one day.



SECRETARY RIGGS OF THE BOARD

A MISSIONARY'S LEGS—HOW LONG?

BY MERLIN WALTER ENNIS

"HOW long should a man's legs be, Mr. Lincoln?" asked someone with the purpose of slyly poking fun at the President's length of limb. Or, so the story goes.

The President reflected. "It seems to me that, at least, they should be long enough to reach the ground," he drawled at last.

As the number of out-stations increased in the Sachikela field I found it more and more difficult to get onto the ground in the outlying places. In fact, I was up in the air. It took two weeks to make the trip to Eyovo, the same length of time to make Lusase. A visit to the officials in Nganda or Wambu took three or four days, and a visit to Kakonda ten.

The matter was laid before the churches of the Beloit, Wisconsin, Association, which are interested in our work, and they supplied us with a Ford which we call the *Miapia* (The Swallow). With this I can cover in part of a day a distance that used to keep me hiking for a week.

Those churches have in this way lengthened the legs of their missionary, and put seven league boots on them—to boot. With these long legs I can do an amount of work I could not dream of otherwise. Every traveling evangelist in Africa ought to have a Ford as part of his outfit. Short legs as locomotive facilities in this business are as out of date as the road cart.

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For more than seventy years this corporation has been carrying out the intent of its founders, to maintain in Boston a Congregational House, to establish a library of books, pamphlets, etc., illustrating Congregational history, to provide rooms at moderate cost for Congregational Missionary organizations and to promote the general interests of the Congregational Churches. The income from its property valued at over $1,000,000, and monies given to it, are exclusively used for the benefit of Congregational organizations and churches and to reduce still further the rentals charged the denomination's missionary societies. REV. EDWARD M. NOYES, *President;* PHINEAS HUBBARD, *Treasurer;* THOMAS TODD, *Secretary;* 14 Beacon Street, Boston, Mass.

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AN AUTO IN ANGOLA

By WILLIAM CLARK BELL

As I prepared to return to Angola in 1923 I realized what a load I should have to carry when I reached there, what a load each missionary had to carry in a mission where the work had increased seven hundred per cent in fifteen years, and the increase in foreign personnel had been absolutely *nil*. Mission responsibility and influence had been enlarged by the tremendous growth in number of the out-stations, the native church having branched out rapidly. At the same time the Portuguese Government had been opening up the country and laying out auto roads connecting all important points. So I requested help from many friends in buying a Ford.

When I thought of the interest and the love that had gone into the purchase of that car I could not belittle it by calling her a Tin Lizzie. I at once christened her Queen Elizabeth, calling her Queenie for short. I can well understand why Colonel Lindbergh felt compelled in plain fairness to link his companion in that long lonesome Atlantic flight with himself before the world as "We." The very first trip I made with Queenie was in order to get a doctor for a missionary, and during the following four years she was constantly in the service of helping the sick, visiting officials, itinerating among the villages, taking visitors about. In fact, she assumed the role of a full-time missionary.

I well remember times we had to dig her out of the mud with the tsetse flies around us in swarms, biting to beat even New Jersey mosquitos. Once we chased a leopard till he cleared off into the bush thankful that he had nimble legs! . . She was wonderfully sturdy and always willing—traits none too common among ordinary humans. And she is still aiding in the great work of spreading the Good News of the Kingdom.

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OUR ADVENTUROUS MOTORCYCLE

By EFFA SEELY LAUBACH

I USED to think the Indian motorcycle sent us by the Princeton Class of 1909 really wanted to fly. It could ford streams. It could jump ditches. It could navigate roads filled with pigs, children, and *carabao* (water buffaloes) without upsetting. It could be easily loaded onto a boat and taken wherever there was a road available. And it drew crowds around us wherever we went, for there were few motor vehicles in the Philippines when we first went out.

Once it was chased by *carabaos*! We had been distributing Christmas cards in a nearby village and had kept just enough for the next Sunday school we were to visit when two boys came riding up on *carabaos*. Our starting off on our cycle did not faze them a bit; they prodded their steeds and came after us full speed ahead; those old buffalo could certainly run! After about a mile we decided the boys had earned their pictures.

How many delightful cooling rides our good Indian gave us after the heat of a tropic day! It really saved the day for us and made us decide to remain in the Philippines. It helped us conduct services in the *barrios*. The Filipino pastor would mount the third seat and we would ride in the cool of the evening to an outlying village. The people would be home from the fields, sitting about to enjoy the cool breezes before retiring for the night. The speaker would stand where he would be illumined by the cycle's headlight and address the audience that speedily gathered. Hundreds of men and women heard the Gospel for the first time in such a meeting. That Class at Princeton has never realized just how many candles have been lighted from the glow of that fine headlight on that finer motorcycle they sent my husband when he was most discouraged.

When we left Manila for our first furlough our good friend had to be left behind. Had we been as adventurous as our motorcycle we might have built a boat under it and sailed home. The last I knew of it it was still doing valiant service for the Lord. Doubtless by this time it has gone to the happy hunting grounds. No Indian warrior ever deserved a greater reward.

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Principal Sawa of Ogifushi

Continued from Page 226

church, the foundations of New England, were equally necessary in New Japan, thought this pioneer band. A house was erected to serve both purposes in 1884 and two years later a church was organized that is still in existence, the oldest church on the island in the Kumiai fellowship. All this a result of the vigor and urgency of Protestant Christianity when it was new in Japan and the spirit which made Japanese Christians ready for undertakings out of the ordinary.

"We can't afford to lose our best boys; we need them to build up here that ideal settlement for which the pioneers died," says Mr. Sawa.

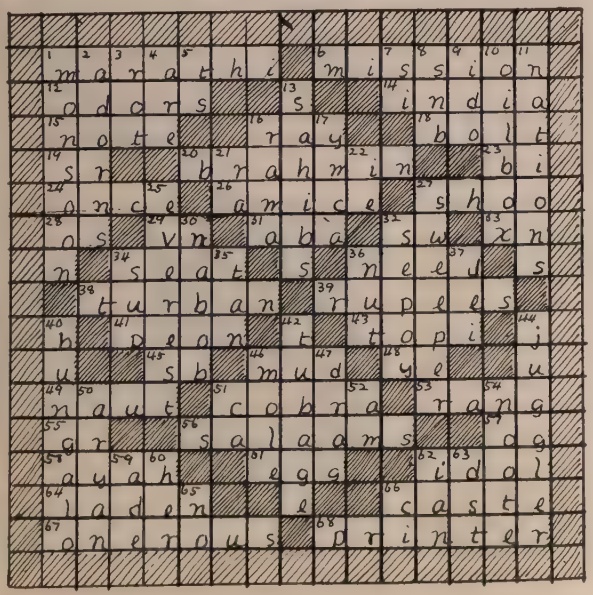
Farmers of Forty Centuries

Continued from Page 233

fruits are particularly adapted to this climate, what foreign implements may be used economically, what improvements may be made or adapted at low cost in farm equipment. The problem of maintenance of soil fertility on the larger areas of the mountain regions where there is an insufficient amount of natural fertilizer is one of outstanding importance.

The new agriculture of China must be a Chinese agriculture and not a European or American agriculture brought to the Orient. Hoping for an indigenous church we must set the standards for a higher type of rural life that in itself will be indigenous. Christianity will never reach its full development in China until Christian farmers are better farmers than non-Christians.

Key to India Cross Word Puzzle in May Number



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RURAL MISSIONS CONFERENCES

An indication of increasing interest in the work of missions in rural districts may be seen in a conference held in Ithaca, New York, on March 16, attended by twenty professors in the Agricultural Departments of Cornell University, Ohio State University and Penn State College.

Another conference to be noted is that on Agricultural Missions to be held at Hartford, April 18–20. This is under the auspices of the International Association of Agricultural Missions.

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The remarkable advance made in the means of transportation in Turkey is aptly illustrated by the experience of Luther R. Fowle of Constantinople, who recently made a six-weeks trip to Anatolia visiting all stations east of the Euphrates except Smyrna and Brousa. Having twice crossed from the Black Sea to the Mediterranean by horse in pre-war days, Mr. Fowle was impressed by the fact that now Marash and Ain-

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tab are within nine hours reach of Adana, six of these spent on the railroad and three in an auto. Actual running time by Ford car with dry roads reached twenty kilometers, or twelve and a half miles, per hour. Road building and railroad construction is being pushed vigorously. This increasing ease in means of transportation is doing much to create a firm foundation for Turkish national consciousness, thinks Mr. Fowle, and by the same token it is breaking down the district sentiment which was the earlier substitute for national patriotism.

THE CHRONICLE

APPOINTMENTS

March 26. Miss Oline E. Nicholson of Greenville, Texas, to Marathi Mission for work among Criminal Tribes at Sholapur, India.

March 26. Miss Jennie E. Paige of Lennoxville, Quebec, Canada, to Turkey Mission as a short-term nurse.

March 26. Miss Agnes A. Wood of Traer, Iowa, to Zulu Mission for educational work in Inanda Seminary.

March 26. Miss Gertrude Merrill of Rosslyn, Virginia, formerly for five years at Mt. Silinda, to the Rhodesia Mission.

March 26. Theodore D. Frost of Madison, Wisconsin, to Turkey Mission as a short-term teacher at Erenkeuy.

April 9. Edward S. Treat of Spring Valley, New York, to Turkey Mission as a short-term teacher at Talas.

April 9. Miss Catherine Perry of West Hartford, Connecticut, to Japan Mission for educational work in Kobe College.

CORRECTIONS

There were three mistakes in the designation of appointees in the May Chronicle. Mr. and Mrs. Arthur Lewis were appointed to the Zulu Mission and Mr. and Mrs. Lewis Gilbert to the North China Mission. Mrs. Katharine Akana goes to Kobe.

SAILINGS FOR THE FIELD

February 25. From Los Angeles, California, Miss Isabelle MacCausland, returning to Japan Mission.

March 23. From Seattle, Washington, Miss Alice E. Gwinn, returning to Japan Mission.

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by Della Thompson Lutes, Housekeeping Editor of "Modern Priscilla," published by

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From *General Federation News*, January, 1929.

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ARRIVALS ON THE FIELD

February 1. In Peking, China, Miss Gertrude S. Taber and Miss Margaret Dow, joining North China Mission, and Miss Helen H. Smith en route to Foochow Mission.

March 11. In Bombay, India, Rev. and Mrs. Stephen P. Hieb of Ceylon, transferring to Marathi Mission.

March 14. In Madura, India, Dr. and Mrs. Horace S. Thomas, joining Madura Mission.

March 19. In Kobe, Japan, Miss Isabelle MacCausland, returning to the Mission.

ARRIVALS FROM THE FIELD

April 9. In Boston, Dr. and Mrs. Alan B. Taylor of Durban, South Africa.

BIRTHS

February 5. In Gogoi, Rhodesia, a son, David Easmon, to Rev. and Mrs. C. Kamba Simango.

MARRIAGES

March 1. In Vaddukoddai, Ceylon, Miss Beth I. Reid, of McLeod Hospital and Rev. Stephen P. Hieb of Jaffna College.

DEATHS

March 31. In Pompano, Florida, Mrs. Mary G. Winsor, aged 88 years, formerly of Marathi Mission, India (1871-1915).

EMMA F. VIAL

In the passing on April 13 of Mrs. George M. Vial of LaGrange, Illinois, world-wide missions have lost a devoted and generous friend. While yet a young woman, she gave her heart's love to the Woman's Board of Missions of the Interior, an organization then in its own early youth. She served first on the Children's Work Committee, and there are today in many parts of the United States mature men and women who trace their missionary interest to the Mission Bands which Mrs. Vial and her fellow workers so lovingly nurtured. Her labors were given also to the "Bridge Builders," the young women's organization, and later she served for many years as the President of the Illinois Branch.

She loved all missionaries and often entertained them in her home. Always a generous giver through her church, she took delight in doing additional things, and at the time of her death was personally supporting two missionaries.

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Third, In a way the donor acts as his own executor, because he gives his money during his lifetime and yet is assured of an income on the gift.

The investment of funds given this way is in the hands of a Committee, all of whom have excellent judgment and broad financial experience.

The rates paid on Conditional Gifts have recently been increased, and the Treasurer will be glad to answer any questions regarding further details.

FREDERICK A. GASKINS, Treasurer,
14 Beacon Street, Boston, Massachusetts

FORM OF BEQUEST

The following form may be used if you desire to leave money to the American Board of Commissioners for Foreign Missions:

"I give and bequeath to the American Board of Commissioners for Foreign Missions, incorporated under the laws of Massachusetts in 1812, the sum of.....dollars."

THE BETTER WAY

YOUR starting point is the Tarsus—City of Paul. Facing the Taurus Mountains, you head northward. The road curves and recurves, but always upward. You are on the ancient Roman highway, which has guided travelers for a thousand years. Fifteen miles of journey and the gorges grow deep, higher the cliffs; shadows thicken and the road narrows—only twenty-five feet now from rock wall to rock wall, and a sheer two hundred in the air. A moment or two and you step out into luminous day and a scene of wondrous beauty.

You have passed through the historic Celician Gates. To the right is an ancient fortress and one to the left. You see old cannon and ball, partly covered by the deposits of time—mute expressions of the hate of men, who fought with these under an Egyptian a hundred years ago. And before him, through almost as much time as we know, others have flung their armies against these rocks, not to break the rocks, but to slay the men among them. Persians and Greeks, Romans and Egyptians, and even in our day, Turks and French.

Alexander the Great said, "Get a small army into the castle-fortress, hanging high over these Gates, and the Pass cannot be forced." But men have tried it through all time, with their hordes of hating humans, and we know, now, that they fought for a lie.

Until this day, none have dared, here, to try a better way. That better way of love that 'never fails' still waits for him who will dare to believe in it and try. The Son of Man calls and still calls for those who will build for Him, here, in the face of these fortresses, fronting the matchless sky a temple of health for His little ones, wilting on the hot Celician Plain, and weary, pain-torn women growing wan for want of mountain air.

Five long years of unremitting pain, and he was only eight; five weary days on his father's back, trudging over dusty roads in quest of the American Hospital; five days of strengthening stimulation, and a urinary stone, the bigness of an egg, was removed from his wasted little body. Pain was no more, but in its place long nights of restful sleep. But strength lagged and appetite would not come, and for the want of dustless, smokeless sky and tonic air, he did not laugh or walk. And so many like him,—babies and tots, boys and girls sicken so easily, so many die,—and the mountains are so near—so very near.

The Adana Hospital Extension Fund of $80,000.00

The creation of this Fund was authorized by The American Board, December, 1928, for the following purposes:

The enlargement and improvement of the present Hospital Plant to conform to the standard of a modern American Hospital in Turkey.

The location of a Convalescent Center, two miles from Adana, for sick babies, enfeebled children, convalescing adults, where they may receive treatments in heliotherapy, lessons in hygiene, rest, graduated play, graduated work, in an environment of pure fresh air, abundant sunlight and natural beauty.

The location of a Mountain Solarium, at an altitude of 5000 feet, in the Taurus Mountains, three hours by auto from Adana, where feeble children may receive heliotherapy, hydrotherapy, rest and graduated play during the hot, debilitating summers on the Plain.

Adana Hospital Staff
CYRIL H. HAAS, M.D.
WILLIAM L. NUTE, M.D.
HAZEL K. HOTSON, R.N.

Sharers in THE BETTER WAY may send to:
Adana Hospital Extension Fund,
c/o FREDERICK A. GASKINS, *Treasurer,*
14 Beacon Street, Boston, Mass.